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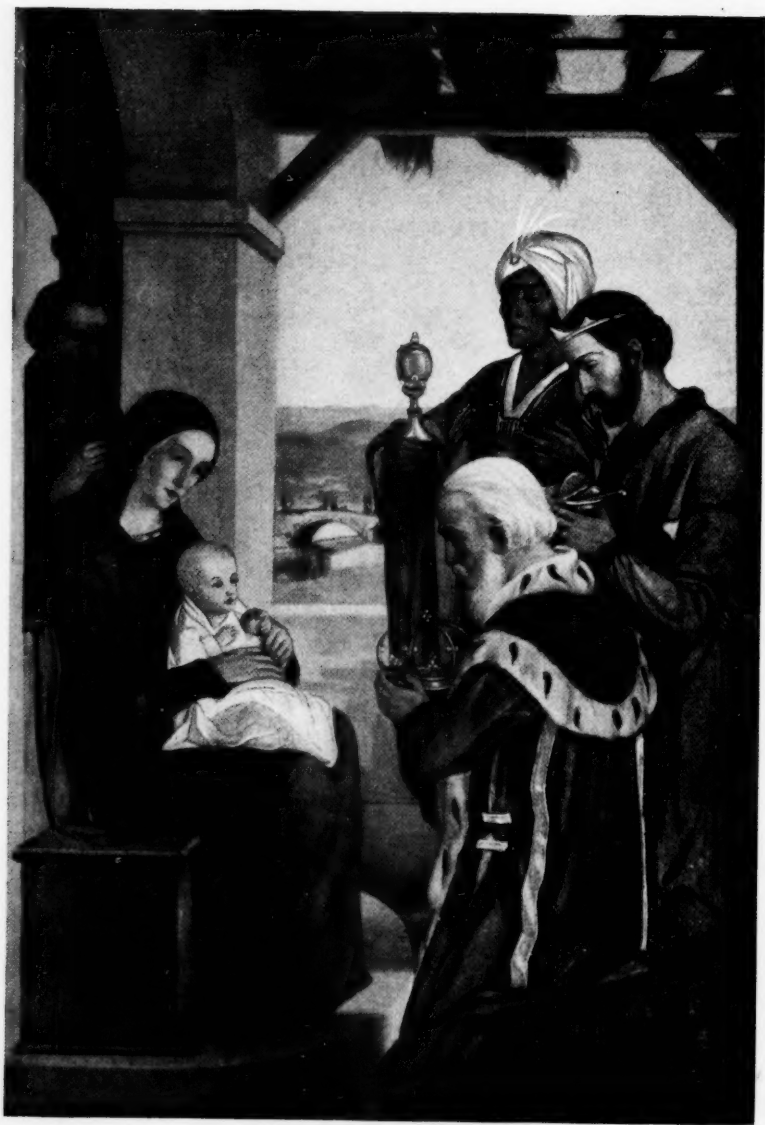
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J.M.J.D.

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DOMINICANA

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Christmas - 1952



IN OUR MID-TWENTIETH century, "Merry Christmas" comes to our lips with a lump in the throat and a chill in the heart. Now that wickedness stalks triumphantly through the earth, and cynicism like a winter fog paralyzes the movement of civilization, who but the witless cry "Merry Christmas" and mean anything else than a mockery?

The tragedy of a modern Christmas is all too clear. For the faithless it is a tinselled carnival broadcasting through its meaningless ornaments the emptiness of their Godless, graceless souls. For the faithful, perhaps, it is a stumbling block, a torturing paradox which celebrates the birth of the Prince of Peace in an age when not a breath of peace ruffles the density of discord born of man's total worship of himself. How can we seal our cards, and wrap our gifts, and light our wreaths, and trim our trees in a strange land among strange people who gaily keep Christ's birthday although they refuse to believe in Him? How can we make merry, or bid others to be merry, when the anguish of our crumbling world weighs heavy upon the shoulders of our mind and wraps us with its grief? Christmas, 1952: a season of lamentation! So it might seem to millions of Christians the world over who feel overcome with sorrow at the evils of our times.

Christmas, 1952: a season of lamentation? It should not be. Despite the enormity of trouble in our world, the Christian heart must rejoice in the birth of its Saviour. Two voices rise to contradict these sentiments of gloom, the voices of two Christmas saints. The first commands us to rejoice; the second tells us why.

St. Leo the Great is the first of the Christmas saints whose summons to rejoice is read each year in the office of Christ's Nativity. St. Leo was Pope during the middle years of the fifth

century when the unity of the Church and the purity of the faith were threatened by some of the worst heresies in the history of Christendom. Often he must have faced the prospect of preaching to a people worn down with anxiety and discouragement. Yet in his beautiful Christmas sermon, he points out the fault of Christians who commemorate their Saviour's birth with sad faces and melancholy spirits.

Unto us is born this day a Saviour. Let us rejoice. It would be unlawful to be sad today, for today is Life's birthday: the birthday of that Life which, for us dying creatures, taketh away the sting of death and bringeth the bright promise of the eternal hereafter. It would be unlawful for any man to refuse to partake in our rejoicing. All men have an equal share in the great cause of our joy, for our Lord, who is the destroyer of sin and death, finding that all are bound under condemnation, is come to make all free.

We hear the mighty voice of the second Christmas saint from out of the pages of Scripture; it was first heard in the hills of Judea seven centuries before the time of Christ. It is the timeless exultation of Isaias, the Prince of Prophets, foretelling the advent and reign of the Messiah, the Prince of Peace. It is his voice which fills the pages of our liturgy each Christmas with the graceful harmony of his inspired prophecy; it is he who tells us why we must rejoice.

Isaias lived in times which must have seemed as calamitous as our own Assyria to the east of Palestine had grown into a powerful and oppressive empire bent upon the domination of every nation her conquering armies could subdue. The tiny Kingdom of Juda lay at the mercy of the Assyrians, defenseless and helpless before the successive onslaughts of the enemy. The days of David and Solomon and all their glory were past. Yet the people of Juda, God's chosen ones, turned for help not to God, but to the neighboring pagan peoples with whom they allied themselves. Within the lifetime of Isaias the Assyrian hordes swallowed up the northern Kingdom of Israel and annihilated her people; little more than a century later, Assyria would strike at Judea and carry her people into captivity. Isaias had clearly foretold this invasion, which he likened to a terrible inundation, which would flood the Judeans in punishment for their infidelity:

Behold the Lord will bring upon them the waters of the river, strong and many, the king of the Assyrians, and all his glory. And he shall come up over all his channels and shall overflow all his banks, and shall pass through Juda, overflowing, and

going out shall reach even to the neck. And the stretching out of his wings shall fill the breath of thy land, O Emmanuel.

(Is. 8; 7-8)

O Emmanuel! The Prophet is torn with grief at the thought of his beloved Juda ravaged and wasted for its sins. But it is the land of the Messias, "thy land, O Emmanuel." The land will not remain desolate forever; Emmanuel, the Holy One of Israel, Christ, will come to save His people. When Isaias beholds the vision of the Messias to come, he breaks forth in words of ecstatic joy:

A child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. (Is. 9, 6)

He describes the character of the Messias and the spiritual kingdom He will found:

There shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth: and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: and faith the girdle of his reins. The wolf shall dwell with the lamb: and the leopard shall lie down with the kid. The calf and the lion and the sheep shall abide together: and a little child shall lead them. (Is. 11, 1-16)

He depicts the glories of the Messianic kingdom:

Then shall the eyes of the blind be opened: and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free. For waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before shall rise up the verdure of the reed and the bulrush. And the redeemed of the Lord shall return, and shall come into Sion with praise: and everlasting joy shall be upon their heads. They shall obtain joy and gladness: and sorrow and mourning shall flee away. (Is. 35, 5-7, 10)

He foretells the office and mission of the Redeemer:

The spirit of the Lord is upon me, because the Lord hath anointed me. He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives and deliverance to them that are shut up: to proclaim the acceptable year of the Lord and the day of vengeance of our God: to comfort all that mourn: to appoint to the mourners of Sion: and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief. And they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him. (Is. 61, 1-3)

These are the very words in which our Lord spoke of Himself in the synagogue at Nazareth, when He rose and read from the book of Isaías, and said: "Today this Scripture has been fulfilled in your hearing." (Luke 4, 21)

Fulfillment! All this has come to pass, and it all began on Christmas. The Child of marvels was born in a cave at Bethlehem, and His glorious reign began from the throne of Mary's arms. All this is prophecy no more; we live in this resplendent kingdom. The wondrous age of which Isaías writes was far in the future for Him; for us it is the present. We are the redeemed with everlasting joy upon our heads; our blind see and our deaf hear; to us has been proclaimed the acceptable year of the Lord, and to us has been given a crown for ashes, a garment of praise for the spirit of grief. To us the Prophet speaks: "Lift up thy eyes round about and see." (Is. 60, 4) Here about us before our very eyes are all these things fulfilled; and it all began on that first Christmas when Christ was born.

Seven centuries before Christ came, Isaías in a vision saw the distant figure of his Saviour, and he rejoiced in an exultant canticle of thanksgiving:

You shall say in that day:

I will give thanks to thee, O Lord.

You shall say in that day:

Praise ye the Lord, and call upon his name.

Make his works known among the people:

remember that his name is high.

Sing ye to the Lord, for he hath done great things:

show this forth in all the earth.

Rejoice and praise, O thou habitation of Sion:
for great is he that is in the midst of thee,
the Holy One of Israel. (Is. 12, 1, 4-6)

"Thou shalt say in that day:" "that day" is our day. This is why we must rejoice: the Holy One of Israel is in our midst. We know that He has come to us, and we abide in the full flowering of His kingdom.

The world is in misery this Christmas. If we look to it for our joy, we shall turn away in sorrow and bitterness. It is painfully obvious that the world has little part in Christ's kingdom; He Himself told us His kingdom was not of this world. His kingdom is a kingdom of hearts: our hearts. It is there that all the prophecies are fulfilled; it is there that the King of Peace reigns with magnificence; it is there that we must rejoice. Though nation upon nation perish in the enormity of its sinfulness, we need no excuse for happy hearts at Christmas, nor need we let the rumblings of despondency tincture us with depression or dull our peace. Christmas is the time to be merry, and to rejoice in the birth of our Saviour. "From Sion, His dwelling of peerless beauty, God flashes forth: our God." (Ps. 49, 2)

We of *Dominicana* wish all our readers everywhere a joyous Christmas.

AND OPENING THEIR TREASURES

ANTHONY GALLUP, O.P., AND ERIC BOND, O.P.



EEKING, SEARCHING and even demanding may well describe the modern trend towards "informative" information. We want not only the "bare bones" of headlines, but also a telescopic peering into the "news behind the news." Even then, complete satisfaction comes only with further and fancier commentaries upon the national and international horizons. "It must mean more than that," is our eternal and practiced reply to almost any simple statement which we read or hear in the field of journalism. And quite often we are correct in our surmise. The principle lying behind this myopic curiosity most probably rests upon the belief that reasons will be found giving us an incalculable measure of security of mind for the present and a golden mean for future thought and action.

The present-day attitude to the "good news" of Sacred Scripture, the God-given word, is unfortunate in that it so far excludes any desire towards further knowledge through the commentaries and exegetical works. With a mere repetitive grasp of the literal sense of the Sunday Gospel and Epistle, we seem to garner an absolute satisfaction. Yet there is a striking parallel accompanying the disclosures of Scriptural commentaries and the results of the surgical dissection of modern events. In both cases we seek clarity and insight. Yet the fecundity of thought and the practical references contained within the pages of Scripture are ageless in their import, and hold the remedy that insures peaceful and virtuous living in this world, and life eternal hereafter.

THE GOOD NEWS

A striking yet often ignored proof of this fact is evident in the simple Gospel story of the Three Kings who came to Bethlehem, saw the stable, and were conquered by love for the infant Jesus.

In a distant land far to the east of Jerusalem and Bethlehem, the magnetic voice of a star swelled forth to call these three whose soundless steps across the desert answered in eager recognition of the heavenly bid to follow. Their journey ended when the star "stood over the place where the child was." This is the prologue to the royal reverence tended by the Three Kings to the Infant Saviour. St. Matthew

goes on to relate that "entering the house, they found the child with Mary his mother, and falling down they worshiped him." Then they offered sensible forms of adoration, and it is these gifts which have captured our attention. For the narrative continues: "... and opening their treasures, they offered him gifts of gold, frankincense, and myrrh." This is the fact recorded by St. Matthew and duplicated in pageant and symbol through the centuries since that time. This is the headline, so to speak, that stands in bold relief before the eye; the simple testimony of a paradoxical movement of the heart—paradoxical, because men on thrones had stepped down to worship at the foot of an Infant's crib. But what lies behind the simple truth of this headline? We may glean a great deal from the analyses of the commentators upon Holy Scripture concerning the mystical signification of the "treasures" of the Wise Men.

EARLY REPORTS

The Magi were really priestly scholars, devoting themselves not only to religion but also to the study of natural science, medicine, mathematics, astronomy, and astrology. In some countries they were members of the king's council. Very early in Christian times popular tradition gave the title "Kings" to the Magi who came to Bethlehem. By the year 500 A.D. the tradition had become universal, and passages of the Old Testament were accommodated to the popular belief. We can, however, learn much more about the Wise Men from the gifts they offered at Bethlehem.

The *Gloss of Anselm*, written about the year 1100, suggests that in the offerings we may observe "their (the kings') national customs," gold, frankincense, and various spices abounding among the Arabians. This same commentary goes on to say that we may find a deeper meaning; for the gifts also "intended to signify something in mystery."

At this juncture in the unfolding story of the Wise Men, the simple narration of the facts becomes, through the meditative insight of the exegetical writers, an interpretive study which unseals the 'mystery,' the mystical import of the gifts.

St. Gregory the Great, who reigned as Pope about the year 600, stated that the gold was intended for a king, the frankincense as a sacrifice to God, and the myrrh as the embalming matter for the dead. St. Augustine had made this latter reference to myrrh more tangible by saying that it was given "as to one who is to die for the sins of all." St. Gregory goes on to a further elaboration of the mystical sense, echoing in his commentary ancient inspired verses of Solomon

and David. The wisdom of which Solomon spoke in the Proverbs (21, 20): "A treasure to be desired is in the mouth of the wise," is again symbolized by gold. The frankincense, which is burnt before the altar of God, typifies the power of prayer, a figure found in the Psalms (141, 2): "Let my speech come before Thee as incense." And through myrrh, Gregory sees a true example of the mortification of the flesh.

Fitting all of these together into a moving trilogy of personal sacrifice, St. Gregory concludes: "To a king at his birth we offer gold, if we shine in his sight with the light of wisdom; we offer frankincense if we have power before God by the sweet savor of our prayers; we offer myrrh when we mortify by abstinence the lusts of the flesh."

The internal dispositions of the Wise Men also have been pondered over by exegetes in their effort to uncover the complete story of the first Epiphany. St. John Chrysostom holds that the *mystical* import of the gifts was unknown to their royal bearers. Yet the integral unity of the offering was preserved by the fact that "the same grace that instigated them to the deed, ordained the whole"; for, as St. Thomas later explains, we believe that they were specially inspired by the Holy Ghost. Nevertheless, the *basic* connotation was not unknown to the Kings. St. John Chrysostom confirms this assumption by stating that the swaddling clothes and the stall amply proved His presence in the flesh, while the gifts themselves proved that He was adored not as a mere man, but as God. He quite justly refers to the Kings as "those progenitors of the Church, adoring God in the flesh."

A MORE PROFOUND ANALYSIS

These analyses of the mystical meaning of the gifts, proposed in the writings of learned men in the early Church, seem confusing when read out of the varied contexts in which they were originally written. It remained for St. Thomas, with his brilliant and clear penetration of mind, to take these seemingly disordered interpretations and arrange them in an intelligent pattern.

St. Thomas approaches the *mystical* interpretations of the three gifts by first examining the *literal* meaning of the events as they are recorded in St. Matthew's Gospel. He first proposes that the offering of the gifts was prompted by a free desire on the part of the Wise Men to show reverence to the Infant. He then concludes, from the nature of the gifts they offered, that the native land of the kings was Persia or Arabia, pointing to the Psalms as a corroborating proof. For in Psalm 10 we read: "The kings of Tharsis and the islands shall

offer gifts; the kings of the Arabians and Saba shall bring gifts." (Placing these geographical spots as they appear in modern times, we might choose Arabia, Iraq, Iran, Afghanistan, or India. The number of Wise Men is also open to conjecture. Early Christians held as many as twelve and as few as two. The traditional belief of three, based upon the fact of the three gifts, had become universal in both the East and the West by the sixth century.)

The Angelic Doctor, after this brief commentary on the sacred text, continues with an appraisal of the mystical tenor of the passage. He first rejects certain primary interpretations suggested at once by the very nature of the gifts. It had been proposed that the gold was intended to alleviate the poverty of the Holy Family; incense to serve in improving the atmosphere of the stable; and myrrh to strengthen the weak limbs of the Child. While such a theory would be valid on a purely *material* basis, St. Thomas holds that the three gifts principally foreshadowed *mystical* realities. Inseparably attached to the three gifts was a reference to the three things which we ought to offer to Christ: *faith*, *action* and *contemplation*, and these correspond to the three spiritual senses of Scripture to be mentioned later.

Our gift of *faith* St. Thomas viewed as arising from three different sources, each in reference to some aspect of the person of Christ. We give gold as a compliment to His royal dignity and thereby show our faith in His title as Christ the King; incense, the traditional symbol of sacrifice, refers to the magnitude of His Priesthood, and our faith in Christ as the Supreme Priest is thus affirmed; in myrrh we proclaim our faith in Christ as Victim of this sacrifice and restate our belief in Him as true God and true man. Still regarding the gifts under the aspect of an offering of *faith*, St. Thomas shifts the emphasis to the number of gifts, and in the three-fold giving sees a foreshadowing of the revelation Christ Himself would make of the three Persons of the Blessed Trinity.

Human activity, which forms the pattern of our lives, is the medium through which we offer our second gift to Christ. Within this positive area of sensible expression, *action*, St. Thomas sees an explicit equation to each of the original gifts. The first bestowal man makes to Christ, prefigured by the *gold*, is wisdom or rather the search for wisdom. In support of this, St. Thomas cites the Book of Proverbs (2, 4-5): "If thou shalt dig for her (wisdom) as for a treasure, then shalt thou understand the fear of the Lord." The word wisdom is used here in the sense of an *understanding from the viewpoint of God* which has brought to the life of man a deeper insight into the mysteries and designs of faith and subsequently, through the

impetus of love, overflowed into vital expressions of charity. This inclusion of wisdom under the heading of action will be discussed again later. St. Thomas then assigns the second gift of the kings, *incense*, as an integral representation of our prayers. And he cites Psalm 140, 2: "Let my prayer be directed as incense in thy sight." The final gift of man to Christ, a living example of the bitter *myrrh*, comes forth in the mortification of the flesh which man, through love and contrition, imposes upon himself. This is a gift of self-inflicted reparation for the torments that the Son of Man unjustly suffered on Calvary.

The Angelic Doctor, in placing *contemplation* as the third gift of man to Christ, first views this gift in reference to the three spiritual senses of Sacred Scripture. Each sense, according to St. Thomas is a gift in itself, and when properly used merges, like all true gifts, with the giver. Hence, our discernment of Scripture is broadened as we begin to realize that the Old Testament is a figure of the New (allegorical sense or *faith*); it is deepened when we see that the things that Christ did and suffered are signs of the deeds we ought to perform and of the sufferings we can expect to endure (moral sense or *action*); it is enriched as we come to an understanding of how the Old and New Testaments are symbols giving us some hint of the great joys to be found in heaven (anagogical sense or *contemplation*). Then we can walk the roads of supernatural contemplation, using our gifts of intellect to grow in the knowledge of God.

St. Thomas, building upon the *Gloss of Anselm*, sees a second reference to the natural contemplation of philosophy. For him the study of ethics is something golden, while logic is like incense used in the service of God. Natural Philosophy, in the sense used here, includes Cosmology, Psychology, and Metaphysics. It is symbolized by myrrh, for a profound study of Natural Philosophy requires the mortification of discipline. Perhaps a modern philosopher knew of this symbolism when he entitled a chapter of a book "The Grandeur and Misery of Metaphysics." St. Thomas justifies this sense by the simple statement: "for, all these we ought to use for the service of God."

IT MUST MEAN MORE THAN THAT

A difficulty arises in the postulation of wisdom as a facet of action since the ordinary acceptance of this gift would seem to place it in the realm of contemplation. Perhaps the problem can be resolved by probing into the symbolic interpretation of another text of Scripture.

In chapter twenty of St. John's Gospel, after the myrrh had its first fulfillment in the death and burial of Christ, John and Peter are described as racing to the tomb from which Christ had risen a short time before. The Evangelist relates that, while the race was won by John, it was Peter who took the first steps into the inner room where Christ's body had rested, without any visible interruption in his rapid pace. Then, the Gospel narrative adds, "that other disciple also went in who came *first* to the sepulchre." And it is in these words that we find the point of contrast between the two Apostles. St. John, standing outside the tomb waiting, according to the Angelic Doctor, represents those who linger upon the cool heights of contemplation, drawing refreshment from the well of truth; St. Peter personifies the man of action, burning with the fire of obedience to the commandments and counsels of God, urged on in a constant outpouring of vital energy. The comparative aspects under which the contemplative and the active souls operate frequently results in the contemplative, by reason of his docility, arriving more quickly at a knowledge of the mysteries of Christ, even though he may be negligently slow to enter into their whole spirit. The promptness and attention usually found in an active soul makes up for his slowness in penetrating deep mysteries and precipitates a literal "rushing in" to a deep love of God which brings with it the discovery of the truths of wisdom. The contemplative remains at times overlong on the knowledge of God, the door to love, as St. John stood outside the tomb. But St. Peter, illumined by the wisdom of the Saviour's love, immediately joined to this a selfless act of love. Therefore, St. Thomas notes that wisdom should be included under the heading of action, for in its perfection it is a light which will not only illumine the mind of man, but through its intensity will radiate forth in all his actions.

TOWARDS FUTURE THOUGHT AND ACTION

The mystical treasures contained in the story of the Wise Men are in many ways an appeal to the mind and heart of modern man. What they did nearly two thousand years ago on the first Epiphany, can be a living example to all in choosing a gift in gratitude for the blessings that came of Christ's Birth, Life and Death. It is true that today the Wise Men seem to be but figures that blend into the beautiful panorama of the Nativity story. They rest now in the eternal repose of the past. Their presence is gone from the sight of men, but their place in the plan of Redemption was to be a sign that Gentiles would one day be incorporated into the Mystical Body of Christ. Their story, as a story, is incapable of addition. But the mystical good

news is still with us, a vibrant, salutary, and hope-giving truth. It is in this sense that we can profit from the three gifts. For by uniting the lessons of the gifts to our lives and presenting this new outgrowth of our offering, we will complete the promise contained in the first offering long ago.

Perhaps without realizing it, we give a perpetual gift to God by our assent to the mysteries of the Incarnation. *Faith*, as a gift given by God to man, is returned to the Omnipotent Donor by a willing and humble submission to the mysteries of God's inner life. With each whispered *credo* we return this gift to the Source of all good things. For this gift, in the form of our assent to truth believed but not understood, is not a static thing, offered once a year at the foot of the crib of the Babe of Bethlehem; but rather it is a constant reiteration, as steady and ceaseless as the very beating of our hearts.

St. Paul, in the thirteenth chapter of his First Epistle to the Corinthians, concludes with the words: "And now there remain *faith*, *hope* and *charity*, these three . . ." *Hope*, the second gift which the Giver of all good things has bestowed on us, can likewise be returned to its Source. This is best expressed, perhaps, in our gift of prayer. In hope we find the impetus for prayer; for without hope we would be bound in the iron circle of futility and despair, from which no voice of petition, gratitude or adoration can break forth. Prayer, in fact, is the language of hope. Following the simile of St. Thomas, we can discern an affinity between the acts of prayer and the gift of incense presented by the Three Kings. As the incense draws life from the spark that lies beneath it, igniting and sending it forth; so the act of prayer receives vigor and cogency from the heart that burns with love and hope. Tracing the ascent of the smoke of incense, we can also follow the course of our prayer: both are deliberate, unhurried in their ascent to the altar. Yet, as the incense, having filled the sanctuary, enriches the hallowed place with its fragrance; so the answer to our prayers gives added fragrance and renewed hope to our lives.

The final gift that is ours to give on the feast of the Nativity is the gold of *wisdom*. This is truly a treasure of gold; for like that precious metal, hidden deep within the bowels of the earth, sparkling in a sunburst of light when uncovered, wisdom too rests within the hidden chamber of the mind until it is joined and fused by the fire of *charity*. Then we see wisdom, the most noble of our gifts, united to love, the greatest of the virtues. Our knowledge gained by the gift of wisdom, pierces the Source of all good, and in understanding we move to a yet greater love of that same Source. Only by following

the swift course of action perfected by the golden wisdom of charity, can men reach the Nativity of eternity. For it is love that rushes into the tomb in search of the One True Lover, and it is love filled with wisdom that is our gift of gifts, our treasure without price. For this reason the words of St. Paul conclude: "... but the greatest of these is *charity*."

The season of gifts need not come but once during the year. Holding fast to the ideal of the wise men, with them 'opening *their* treasures,' now *our* treasures, we will discover that each day can become, truly, the act of love that is the Christmas season.

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THE IMAGERY OF FAITH

PAUL HAAS, O.P.



T WAS inevitable that Rome should speak on art. The world of Catholic art has long been in turmoil; the tension between the advocates of the most radical tendencies in modern art and those who remain fast to traditional modes of expression was growing ever more strained. As usually happens in such cases, the interested non-partisan was left unpleasantly confused, distrusting irrational innovations on the one hand while remaining dissatisfied with banal and meaningless work on the other. In an attempt to bring conformity out of chaos, the Sacred Congregation of the Holy Office, on June 30, 1952, issued its *Instruction to Ordinaries on Sacred Art*.

The opening statement of the Instruction presents the basic principle which must serve as the rule for the judgment of all religious art. "It is the function and duty of sacred art, by reason of its very definition, to enhance the beauty of the House of God and to foster the faith and piety of those who gather in the church to assist at divine service and to implore heavenly favors." To this definition of sacred art was added a warning to avoid "those images and forms recently introduced by some, which seem to be deformations and debasements of sane art and which are even at times in open contradiction to Christian grace, modesty, and piety and miserably offend true religious sentiments"; and to forbid at the same time "second-rate and stereotyped statues and effigies to be multiplied."

Admittedly these directives are rather general in character, yet they are far from meaningless. The norms of the decree are necessarily broad, but when carefully applied, they can effect a thorough reformation in practical artistic production. Far from interfering with the natural freedom of artists by descending to minute and burdensome details, the Holy Office is content simply to recognize the existence of a real problem and to indicate the extremes to be avoided. It also placed the responsibility for vigilance on the proper ecclesiastical authorities while asking for general interest in a new and wholesome religious art that will be the glory of the Church.

THE PERENNIAL QUESTION OF CATHOLIC ART

Once again, as a result of these papal instructions, renewed attention and emphasis is being given to the frequently repeated question: What is Catholic art? Is there such a thing as a Catholic picture or statue? a Catholic symphony or novel or play? No longer is this to be considered the concern only of professional artists and ecclesiastics, since the Holy Office has clearly indicated that sacred art is intended for all the faithful and therefore demands of all a truly Catholic attitude toward the genuine spiritual value in traditional and contemporary religious art.

These are by no means purely academic questions. As we have seen from the tenor of the recent directive, the Holy See insists that we decorate our churches and beautify our liturgy only with what is truly religious. And the recommendations of the Holy See are meant for the laity as well as for the clergy and professional men who are immediately responsible for church affairs. All of us must adopt an honestly Catholic point of view toward religious art, because it affects us so intimately in our worship of God.

There is very real difficulty in trying to identify the religious and spiritual element in the work of any man, but the issue must be faced if we are to reach a practical solution. The problem becomes pressing when we are confronted with any work of art, be it a stained glass window, a polyphonic Mass, a play or a poem, which departs from the ordinary standards of religious art to which we have become accustomed. It is the extraordinary that makes us wonder; and it seems that nothing is more extraordinary than the modern religious art which has assumed an ever more dominant role in ecclesiastical decoration. The time is at hand for critical examination and balanced judgment.

The international interest which the new chapel at Assy has evoked is a forceful example of how modern religious art attracts attention and stimulates controversy in all quarters. The celebrated chapel in the French Alps was designed and decorated by famous artists of many different religious and irreligious persuasions. The result of their work has been, if nothing else, astonishingly revolutionary. When faced with such an artistic product, we are forced to ask ourselves what it is that makes this little chapel a monument to the best in Catholic architecture or a colossus dedicated to the ambitions of men who sacrifice their talents for the sake of notoriety.

TECHNIQUE A PREREQUISITE

By way of discovering the elements which make for true Christian art, we can immediately eliminate the factor of technique, which is only a material consideration. The technique, or mechanical aspect of any art, though important, is quite secondary. While we expect to find only the best of materials and techniques employed in our sacred edifices and ceremonies, we realize that they must always be subordinated to the more essential formation of spiritual significance and religious character. It is not elaborate carving, imported marble, or expensive fabrics which make a fitting house of worship. Nor is highly skilled workmanship any guarantee of spiritual integrity. At Assy, for example, the artists represented are recognized as master craftsmen. If we find that we can say nothing else good about them, we must admit that they respect the nature of the materials they use, and have produced a well executed and durable structure. Their skill is beyond question; but the content of their work and the value of their style of expression is quite another matter. The same thing is true in other branches of art; complete mastery of their medium is demanded of Catholic writers and musicians before we can begin to evaluate their qualities as religious artists. In no case can we afford to confuse purely technical perfection with spiritual attributes.

REVELATION THE FONT

Apart from its technical perfection, there is something very definite in the work of art itself from which it derives its religious character. The religious nature of a work is not merely subjective, but truly objective. In other words, we would never claim that religious character is simply what we read into the work, as though we arbitrarily suppose for ourselves that a triangle is a symbol of the Trinity. No, there is something about a triangle which is like the Trinity. Similarly, in more elaborate works of art, there is a form impressed by the artist which must be considered on its own merits. "Does this work bear the stamp of Christianity?" we ask. Can we see in it the images and symbols which are unmistakably identified with Divine Revelation, the Incarnation, or the Communion of Saints? These are the things we must look for: the sensible signs of the supernatural order, the footprints of Christ, as it were.

The historical fact of man's elevation to a supernatural life has left and continues to leave very tangible vestiges in our world, even to the extent that we have Christ's institution of

sensible signs as instruments of grace, the sacraments. Moses wrote the Ten Commandments on stone; David sang the Psalms; Jesus was born in a manger and died on a cross; the Holy Ghost appeared in the form of a dove. These are some of the fonts from which all Christian imagery flows, and these images and symbols are as unchangeable as history itself. Of course, they are understood and imagined in innumerable ways; yet they remain essentially the same. The cross is the cross, eternally the sign of our salvation, though it be elongated, twisted, and adorned according to infinitely different styles.

This essential immutability of Christian figures certainly does not mean that there is no room in the Church for growth and development of symbolism. Future persecutions may be the occasion for the evolution of a symbolism far more meaningful and moving than that of the Roman catacombs. However, we must maintain that there is an essential body of unalterable Christian imagery always to be found in true Christian art.

To identify Christian art, then, we must look first to the manner in which the faith is embodied within the limits of the work itself. How it got there and who put it there is another question. First, the artistic product must be judged on the merits of its own content alone.

THE PERSONAL ELEMENT

Since the early days of the Church, there has always been a substantial volume of artistic reproductions in imitation of certain traditional figures. The simple, realistic crucifix is the classical image; as absolute and invariable as it remains, it must always be recognized as truly religious. But since Christianity is a living organism, it seeks a vital expression of its faith. Hence, there are bound to be new insights into the truths of faith and new representations of the whole of Christian revelation. The canonized forms of art remain, doubtlessly drawing a genuine response from those who can appreciate no others; but they are helpless in expressing the intensity of a dynamic faith on the part of the artists who produce them. An artist who works from a very personal and intimate appreciation of the mysteries of his faith cannot but cast his expression in clothing which is as unique as his own thoughts and sentiments.

It is a basic consideration in all forms of Christian art that the product be the outward representation of the artist's inward belief; this is true even of the lately developed form of the religious novel. While the writer's plot is rooted in his understand-

ing of the true effect Christianity has upon his characters, still his development of Christian principles and their application to the problems of his imaginary world all bear the authentic stamp of his own personality.

Although there exists this unchangeable foundation in Catholic art, we could no more expect artists to produce identical work than we could expect preachers to preach identical sermons. The Apostles themselves all received the same faith from Christ Himself, although each preached the Gospel in his own unique way. So do artists bring forth reflections of their own individual conception of reality, even though they all draw from the same font of Catholic truth.

THE RELIGIOUS QUALITY IN ART

What then, besides the recognized symbols of faith, is this "Catholic" or "religious" quality which an artist puts into his work? Is not the personality of the artist a thing quite indifferent to his faith, and perhaps foreign to it? Both of these questions follow logically, and can be answered together. But the answer cannot be grasped unless one has tried himself to express his faith externally in words, color, sound, or simply in his own imagination. We find, after our first attempt, that we are altogether limited in our potentialities; somehow we can express only so much at one time. We are definitely restricted and find it necessary to concentrate on certain particular aspects of what we first saw in one grand vision. For example, in expressing our spiritual appreciation of the birth of our Lord, we might focus our attention on the paradox of the Divine Majesty appearing in the lowest form of human poverty. In expressing this, we say nothing of Mary or of the witness of the angelic choirs or of all the other marvels of that holy night. It is beyond the capability of our nature to say more than one thing at a time. This fundamental limitation of man's external activity explains why it is that all human expression must be intensified and personalized if it is in any way to exhaust the potentialities of its subject; each man's insight and feeling colors all his experiences and determines the mode of their expression.

Artists are no different from the rest of us. They share the same impressions, inspirations, and outlook as everyone else, although they see with greater precision, feel with keener intensity, and are better able to reproduce externally their internal experience. What they do has a certain perfection and grandeur

about it which is not found in the works of other men; yet the fact remains that no artist can add to a religious work anything more than the clarity of his own vision, the strength of his own conviction, and the perfection of his own expression. A very simple and all too common example of this lies in the difference between the truly religious Christmas card and the cheaper, commercial, glamorized type. In the one case the artist emphasizes the supernatural, divine aspects of the mystery of the Nativity, while in the other he is taken up with the cute Infant or Hollywood Madonna, the true nature of the mystery remaining completely untouched.

Obvious as it is that something personal must enter into the heart of any truly artistic expression of the faith, still it is not an easy thing to recognize such genuine religious feeling in a work of art. The difficulty arises largely from the fact that spiritual qualities admit of very fine shades of difference, something like the finer tones in music which only the trained ear can discern. We might easily conclude, then, that the Church should present to us for our instruction and inspiration only the most certain works of unquestionably spiritual artistry, just as she holds up for our imitation only those men who have been most certainly and most apparently holy: the saints. Surely the Church does not canonize persons whose lives are beclouded by questionable activities and motives. Neither does she wish to encourage art that is tainted with sensuality and valueless as an instrument for spiritual elevation. Unfortunately, however, it is impossible to make the processes of church decoration as strict and thorough as the process of canonization.

THE RESPONSIBILITY OF CATHOLIC ARTISTS

The need for heightened spiritual emphasis casts a great responsibility upon the shoulders of Catholic artists, for they alone are capable of giving the Church works in content and craftsmanship worthy of the name Catholic. Their first and greatest task is their own spiritual growth. They should not dare to rise as interpreters of divine mysteries and instructors of supernatural truths if they do not understand the things of God and love them. They become like children playing with dangerous chemicals: they are in danger of destroying themselves and others by unknowingly making wrong combinations. Furthermore, in that they dare to speak, they must speak honestly from personal conviction, or else they are hypocrites. They run the risk of grave sin in subordinating the truths of God to their

own personal ambitions and purely natural tastes. How short of blasphemy is it to paint a picture of Christ, the Son of God, solely for the pleasure of enjoying its color and design?

On the other hand, what a priceless treasure lies before the Catholic artist in the deposit of Divine Revelation! All this magnificent beauty within the grasp of man! Who can be content to ignore it, or dare to misuse it?

Then, too, the Catholic artist is a teacher, or better, a guide, who certainly cannot point out the perfections of the faith if he cannot or will not see them himself. It is strange that this thought horrifies so many artists. "Art is not didactic," they cry; "it can do nothing when it is tied down to teaching any set formulae." All we can say is that art *can* teach, and without any sacrifice of its own innate prerogatives; in fact, sometimes it must teach. The Church has always considered the arts as instruments in her apostolate. And in our own day, it is quite evident that the Communists, too, are no less aware of the didactic qualities of truly great art. The restrictions imposed by the artist's remaining within the pale of Revelation might take some of the fun or a bit of the novelty out of artistic creation, but the reward is far greater than the sacrifice. And what happens to the liberty of the artist? This, too, sorry to say, is curtailed, but only for the sake of enjoying a greater good, that of living in the world of divinely revealed truth, which is nothing less than the beginning of divine life. In the long run greater freedom is assured, for the beauty of God is inexhaustible and our expression of it can be infinitely variable; whereas the beauty of this world is quickly depleted for each of us, and there are no new horizons to which we can look. Modern critics of art confirm these views in the close attention they pay to the liturgical art movement. They recognize the fact that here is a mode of artistic expression with a unique content and a limitless theme, worthy of the highest talent.

The final responsibility of the artist who assumes the task of exposing the faith, and one which the Church has always insisted upon, is his obligation to keep in mind those for whom his work is intended. The mysteries of the faith are of eternal interest, transcending the limits of time and place. Hence great liberties are allowed in associating them with all periods in history, all cultures, all groups. We are not surprised to see saints of different ages grouped about the crucifix, nor does a Chinese Holy Family disturb us. All of us readily accept artistic reproductions

of the scenes of the Nativity as taking place anywhere in the world, in any clime, and among any people.

Transgression of the historical realities of time and circumstances is permitted and even encouraged for its ability to convey the universal quality of our faith, and artists should not hesitate to make use of this liberty. But misuse is the danger! Since all artists produce for their contemporaries, and with a very definite audience in mind, they must be careful to use their liberty to good advantage, considering the education, occupations, culture, and spiritual condition of the people. Religious art must arouse love. Yet love is based on likeness: it is easier for us to understand and love that with which we have something in common. Art depends a great deal on first impressions, too; therefore it must strike a familiar note from the beginning, and by what is known, insinuate what is yet unknown.

This is the function of Catholic art and these are the responsibilities of the Catholic artist. When we comprehend the nature and purpose of religious art, we are better able to fulfill our own responsibilities towards it. We come to know what we must look for and encourage, and what we must reject. We learn that we have a right to expect a clear, profound, and convincing insight into the contents of our holy religion. We do not want sensuality, nor sentimentality, nor horror, nor the glorified geometry which too many moderns bring forward for us to accept. What the Church demands are those qualities which are found in the Gospels themselves, which are, after all, the artistic expression of the Holy Ghost: the simplicity, meekness, intelligence, and sincerity of Christ. As Catholics, we demand nothing less in the imagery of our faith.

THE GRANDEUR OF THE ROSARY

EDOUARD HUGON, O.P., S.T.M.

Adapted from the French by Bruno Mondor, O.P.

[Translated and adapted from the Preface of *LE ROSAIRE ET LA SAINTETE*, Les Editions du Lévrier, Montréal.]



THE PROPHET Isaías invites us to make known to the people the works of God. "*Make his works known among the people.*" [Isaías, XII, 4.] The works of God! Human language is at times ineffective in extolling the masterpieces of a genius, but, when it concerns the divine works, enthusiasm remains silent, a cold sword runs through to the soul. We admire and we are silent. Among these works of God, three are ineffable: the Incarnation, the divine Maternity, the Eucharist. The God-Man, the Mother of God, the Blessed Sacrament. Before these three wonders, the dumbfounded intellect can only cry out: Silence! The divine is there!

After the works of God come those of Mary. These are all sublime, for they are works of love; they are innumerable, for they extend to every epoch and to every country. Among all of these, one of the most excellent is assuredly the Rosary. . . .

The institution of the Rosary is more than a work of genius. We find therein that supernatural wisdom which the theologians admire in the institution of the Sacraments.

Far be it from us to consider the Rosary as equal to the Sacraments, but it is possible to find more than one striking analogy concerning this subject. The Sacraments are in perfect harmony with human nature, which is at one and the same time sensible and spiritual. To wish to apply man to purely intellectual acts would be to wean him, as it were, from a milk indispensable to his happiness. His religion and his cult need an exterior food; his Sacraments ought to be, like himself, composed of a soul and a body. The Sacraments have a body, for they are sensible signs; they have a soul, for they contain the insensible power of the Almighty. A few words are pronounced. Suddenly the sign is invaded by the Divine Majesty; God comes in the Sacraments, since grace comes therein, and at the same time that grace touches the soul, the soul touches God.

The true prayer is, likewise, the one which entirely embraces

man. But the Rosary has a soul and a body. The body is vocal prayer; the soul is the meditation on the mystery, it is the heavenly power which flows from this meditation. Like the Sacraments, the Rosary has its matter and its form; the sensible part of the Rosary represents the Holy Humanity of the Saviour, and speaks to our corporeal nature; the invisible power and the sublime mysteries of the Rosary represent the divinity of Christ, and appeal to our superior nature, by which we come in contact with the Angels and with God.

In the Sacraments the sensible sign and the power of the words form a single whole, as in Christ the human nature and the divine nature are united in a single person. In the Rosary the vocal prayer and the meditation on the mystery form an indivisible whole. To separate the form from the matter is to destroy the Sacrament; to separate the mystery from the recitation is to destroy the essence of the Rosary.

The Sacraments are like the prolongation and the continuation of the Incarnation. They are, so to speak, the relics of Our Lord. In the Sacraments Jesus comes to bless and to save. He lets escape, as in the past, that power which heals: "*Power went forth from him and healed all.*" [Luke, VI, 19.] Jesus also comes in the Rosary. In stating each mystery, we could say: The Son of David is coming. Jesus, son of David, have pity on me.

The Sacraments are the exterior symbols which distinguish the Christians from the Infidels; the Rosary is the devotion distinctive of true Catholics. The Sacraments are the pleasant and strong ties which unite the children of Christ. Through participation in the same Sacraments, the faithful show that they live in communion with the same faith, with the same hope, with the same charity. Through the Rosary the Knights of Mary are united from every part of the earth and join their voices in the same love and the same hope. The Rosary is like the flag which God raises over nations to gather them from the four corners of the world. "*And he shall set up a standard unto the nations . . . and shall gather together the dispersed . . . from the four quarters of the earth.*" [Isaias, XI, 12.]

It would be easy to go on with this parallel between the Sacraments, the work of Jesus, and the Rosary, the work of Mary. But we shall sum it up in a few words: Man needs the sensible; the Sacraments and the Rosary are signs which elevate the soul to the summits whence it contemplates the celestial horizons. God, eternity. Man wishes to nourish himself with the spiritual; the Sacraments and the Rosary facilitate its understanding for him. Man thirsts for the infinite; the Sacraments and the Rosary give him God.

But this is only a particular point of view; the Rosary has an extension, in a sense, unlimited.

Man perceives time with his body and his weakness; with the summits of his soul, with his supernatural destiny, he comes in contact with eternity. Now then! The Rosary is vast enough to embrace time and eternity itself. It enshrines all time, since it contains those unfathomable mysteries which are the central point of all the centuries and whose realization constitutes what St. Paul calls *the fullness of time*. [Gal., IV, 4.] The Rosary embraces eternity. In fact, the Rosary begins in heaven and in eternity with the mystery of the Incarnation; it ends in heaven and in eternity with the Ascension of Jesus and the Coronation of Mary. We begin the Rosary in the Heart of the adorable Trinity, we end it in the Heart of the Blessed Virgin. From heaven to heaven, from eternity to eternity, that is the extent of the Rosary.

Hence, the Rosary is the summary of the whole of Christianity. Dogma is completely reduced to the Rosary. We come upon the treatise on the divine Persons, and upon that of the Incarnation in the first mystery; the treatise on the Sacraments has already been touched lightly; as for the treatise on the Eucharist, everybody knows that the Rosary is, like the Blessed Sacrament and the Holy Sacrifice of the Mass, the memorial of the life, passion, death and resurrection of our Lord. The Treatise on the last things is contained in a startling and practical way in the Glorious Mysteries. The Rosary is, therefore, theology, but a prayerful, adoring theology, which says through each of its dogmas: *Glory be to the Father, and to the Son, and to the Holy Ghost*.

Moral science, which treats of sins and virtues, is reduced to this great devotion. The infinite malice of mortal sin is really appreciated only when we see, in the Sorrowful Mysteries, the divine justice working unceasingly on the innocent Christ, exacting from Him that tremendous ransom of the cross, and when we hear Jesus crying out under the burden of our crimes: *My God, my God, why hast thou forsaken me?* [Matt., XXVII, 46] Each of the mysteries is a sublime lesson of virtue; there is more than heroism in such examples. These are the highest summits of the mystical life. The Rosary is also the prayerful, tearful, atoning moral science, which ascends toward heroism while saying to Christ: *Thou hast redeemed us for God with thy blood . . . and hast made us for our God a kingdom and priests*. [Apoc., V, 9-10.]

History is summarized in the Rosary, since this devotion contains Him Who is the first and the last word of all events, Him

Whose radiant figure dominates all of history, both the Old and the New Testaments. Once again, the Rosary is the prayerful history, which leads all nations to Christ, saying: Thou art the Alpha and the Omega, the beginning and the end.

The social question itself is resolved by the Rosary, as Leo XIII eloquently proves in his Encyclical of 1893 on the Rosary. Why have nations trembled, why these commotions which disturb the peace of societies? There are three causes for this, says the Sovereign Pontiff. The first is the aversion for a humble and laborious life, and the remedy for this evil is found in the Joyful Mysteries; the second is the horror for everything which causes suffering, and the remedy for this evil is found in the Sorrowful Mysteries; the third is the forgetfulness of the future goods, object of our hope, and the remedy for this evil is found in the Glorious Mysteries. Yes, once again, the social question is resolved by the Rosary with this triumphant shout: *Christus vincit, Christus regnat, Christus imperat!*

Consequently, we see what marvelous versatility there is in the Rosary. It adapts itself to all subjects, to all times, to all persons. Through the material, sensible aspects of its mysteries, the Rosary is adapted to any intellect, it becomes the Psalter of the ignorant; by its divine depths, it is the inexhaustible *Summa* of the theologian. It is, then, the great synthesis of Christianity, everything is included within the beginning and the end of the Rosary, just as all of time is included between the two edges of eternity.

It would be interesting to compare the Rosary and the *Summa* of St. Thomas, the Rosary and the Christian temples of the Middle Ages.

All three, the Rosary, the *Summa* of St. Thomas, and the Christian temples of the Middle Ages, are, each in its own way, a summary of Christianity; all three are a poem in which unfold the marvels of the divine plan; all three are an imposing pedestal which elevates the soul to the infinite; all three are vivified by the same divine Breath. In the *Summa*, in the ancient cathedral, in the Rosary, the soul experiences an indefinable well-being. The soul feels closer to its native land, it is closer to heaven, it is closer to God. Finally, all three are directed toward the same Christ. Jesus dominates the *Summa* of St. Thomas, Jesus dominates the Gothic cathedral, Jesus dominates the Rosary. A triple synthesis, a triple teaching, a triple song of love and of gratitude to the same God-Saviour.

The first two, the *Summa* and the Gothic cathedral, are the work of genius, but the Rosary is more than an invention of genius. It is a supernatural wisdom; in a word, it is the work of Mary.

The divine work may be summarized in two words: creation and salvation. To create and to save, to create worlds and to save the elect, this is where all the marvels of the real and the ideal lead. After having accomplished these two masterpieces God could rest. He rested after six days, not that His Omnipotence was fatigued, but in order to contemplate that His work was beautiful. *And God saw that it was good.* [Gen., I, 25.] Alas! For the work of salvation the Giant of Eternity had, as it were, to get tired. He had to walk a long time and He sat down as if overwhelmed with weariness.

To save an elect, and even only to give grace to a soul, is a work greater in a sense, according to St. Augustine and St. Thomas, than the creation of heaven and earth. This great marvel of grace and of sanctity is summarized in the Rosary. This devotion reveals to us the *Author* of sanctity, the *models* of sanctity. The Author of sanctity is Jesus; but to have knowledge of the God-Man, it is necessary to study His Heart, His Soul and His Divinity. The Rosary makes this revelation to us. The models of sanctity after Jesus, are Mary and Joseph who have coöperated with the work of redemption. And the Rosary makes us appreciate their rôle. The practice of sanctity embraces the whole of Christian perfection from common charity to heroic charity. The Rosary invites us to all these degrees of the spiritual life.

It would be necessary to study the details of this vast synthesis, but we have only given here a general outline. . . . We wished simply to show, in a general way, how the Rosary is the summary of all the works of God.

THE THINGS THAT ARE GOD'S

AMBROSE FLECK, O.P.

*"Render therefore, to Caesar the things that are Caesar's;
and to God, the things that are God's."*

(Matt. 22, 21.)



IN THESE few, simple words Our Divine Lord gives the fundamental principle which should guide the relations between Church* and State. At the same time He establishes the foundation upon which is to be built the magnificent edifice of Catholic Political Philosophy by such men as Saint Thomas Aquinas, Saint Robert Bellarmine and Francis of Vittoria.

The principles are that old and it is our duty, in these modern times, to apply them to concrete instances. The theses have been proved and, once again, it is up to us to make use of their very logical conclusions to solve the problems that face us. Our world has forgotten what it means to be at peace and, like reeds tossing in the wind, our people are easily swayed by the logical illogicality of those who would deny God and His Law and make the State supreme.

Those who would enslave the world conceal their true intentions behind the shibboleths of, "peace," "prosperity," "freedom for all." This, then, is the time for study, for calm deliberation and for understanding. We must study the issues that face us; with calm deliberation we must apply the truths which the Church teaches and, understanding all the difficulties, we must live for God, in the State and through the Church. Lacordaire expresses this idea in a few, pithy words: "If you wish to found durable institutions, write the word obedience above liberty; above equality write hierarchy, above fraternity, veneration and above the august symbols of rights, the divine symbols of duties."

The present serious misunderstanding of true relationships between the Church and the State contributes greatly to civic disunity.

* When the term *Church* is used in this article it connotes the Catholic Church, unless otherwise noted. It is the Catholic Church above all others that has fought for *libertas Ecclesiae*.

For independence and freedom from each other does not necessitate a vast void of separation between these two societies or preclude mutual cooperation. It is necessary that the Church and the State cooperate, and this is so because man is a member of both.

TWO PERFECT SOCIETIES

Strange as it may seem at first glance, it is possible to compare a society to the human body: they are both organisms—society a moral organism and the human body a physical organism. Just as the perfect human body contains within itself the means and functions of its life, so too, the society which is perfect contains within itself the means and functions by which its peculiar mode of life is sustained. Therefore a "perfect society" will be a moral organism which is sufficient to itself in its own order and is dependent upon no other for the attainment of its own *particular* end. Both the Catholic Church and the State meet the demands of this definition. The Church leads men to a supernatural end using supernatural means given to it by Jesus Christ. On the other hand, the State exists and functions for the temporal happiness of human beings and employs material and temporal means to attain this end. Furthermore, neither the Church nor the State is directly dependent upon the other in its own *particular* sphere of activity.

Because they are both perfect societies, the Church and the State are supreme in their own orders. However, we must remember that the end of the State is the temporal happiness of man, while it is through the guidance and the aid of the Church that man gains his absolute, ultimate end—the salvation of his soul and eternal life with God. It is apparent that the Church enjoys a certain pre-eminence over the State because its sphere of influence is that of the spiritual and supernatural which is of a higher order than the merely temporal. It is clear, then, that the Church, in its own sphere, is in no way subordinate to any State; the proximate end of the latter is concerned with the temporal goods—the earthly happiness of its citizens—while the parallel end of the former is the salvation of souls.

The question poses itself, whether there ought to exist some connection between the Church and the State. This is a question of extreme gravity—particularly in our day—for under this consideration there must be laid down the general principles upon which a true harmony between the Church and the State ought to be based. These two perfect societies must join concordantly in their common striving for the end of the whole human race—the perfection of life according to the Gospel.

COOPERATION—NOT SEPARATION

Just as it is opposed today, mutual cooperation between the Church and the State has met with opposition for centuries from men such as Kant and Machiavelli, who see in such a unification a so-called "Papocaesarism." These violent opinions have been refuted in the Syllabus of Pope Pius IX. What is coordinated and united by divine ordination can never be separated. God is the Author of both of these societies—He has coordinated and united them. But, it must be remembered, both are ordained to one ultimate end—eternal happiness. Consequently, there should never be an absolute rift between the Church and the State.

Because man is composed of two elements, the soul and the body, the totality of his goods is made up of things temporal, which are provided by the State, and of things spiritual, which are provided by the Church. A magnificent harmony and relation exists between the human soul and body; so there must exist a harmony, for the benefit of man, between the Church and the State. These are the two great forces of our world and a concord must exist between them in order to facilitate the carrying out of their proper operations. In other words, the Church needs the help of the State, and the latter must seek the aid of the former if they are both to operate at maximum efficiency.

Without the help that the State can give it the Church will have difficulty in exercising its power. The Church is made up of living men who need temporal goods which can be best obtained through the State. Furthermore, it is an obligation of the State to protect the liberty of the Church and defend ecclesiastical laws of discipline.

On the other hand, the aid which the State receives from the Church is more necessary and of a higher order than is the help which the Church demands from the State, for the true Christian religion helps the State in many ways. This is true, first of all, because the State, through the Church, is joined to God and in this way receives the highest governing light. This is the greatest good which the State can obtain; through the Church it is brought in contact with the supernatural order.

The Church is of further aid to the State in that it has a moral doctrine for social life. This doctrine is one that is most efficacious, most firm and most noble. It orders the actions of the individual and of society to God, teaching men perfectly all their obligations toward Him, toward civil and domestic society and towards inferiors and superiors. Catholic morality is based on the bedrock of Divine Revelation and remains the same for all time because it is nothing other than

the eternal law of the Gospel. The dictates of this moral doctrine are in accord with right reason and, consequently, are most effectual.

The life, the very history of the Church, are indisputable confirmations of the many good things it has bestowed upon the State. During the first three centuries a pagan world was converted to Christianity; and in those latter centuries, called by many historians the "Dark Ages," the Church provided benefits for the people in every phase of domestic and social life. And now, in our times, the authority of the Church is scoffed at, and the result is chaos. Peace has fled from our world and will remain in hiding until there is a return to Christ and to His Church, until there is harmony between the State and the Church according to the Will of God.

SPHERES OF INFLUENCE OF CHURCH AND STATE

Despite their many similarities, there is a great difference between the Church and the State according to their different origins, ends and intrinsic natures. We must never forget, however, that the people as citizens and as Christian members of the Church are embraced by both the secular and the spiritual society. Yet, each of these societies has certain limitations indicated by their proximate ends and their different natures. Each of them is circumscribed as by a circle, to use the words of Pope Leo XIII in his Encyclical *Immortale Dei*, inside of which each acts in accordance with its own independent rule of law.

The relation between Church and State may be more clearly visualized if we suppose two intersecting circles. The egg-shaped segment that is common to both circles is representative of the mixed matters where both societies have an interest, while the rest of each circle will fall strictly under the supreme rule of either Church or State.

Encompassed within the sphere of the Church are the Sacraments and their rightful administration by those called and ordained by legitimate authority. Within this boundary, too, fall the preaching of the Church's doctrine, the freedom of worship in accordance with that doctrine and the freedom of spiritual authorities to direct the clergy in the maintenance of ecclesiastical discipline free from secular interference. The Church must be the independent mistress and the sovereign judge of her own affairs and whatever human affairs pertain in any way to this sphere are wholly subject to that sovereignty and judgment.

Because the purpose of the State—its end—is the protection and promotion of the common good, the means appropriate to the securing

of this end would necessarily fall within the sphere of influence of the State. The State's promotion of the common good may extend to the safeguarding and fostering of the individual's right to social, moral and spiritual security. Included under the common good protected by the State are the individual's right to life, liberty, property, association and reputation. All these rights exist prior to the State and its task is to protect and guarantee them, not abolish them.

With regard to the area of influence where both the Church and the State have authority to speak, such examples as education and matrimony may be cited. Thus, marriage between Catholics may be subject to two laws, canon law and civil law. A Catholic marriage is sacramental in character and is thus subject to the jurisdiction of the Church; but it also has temporal ramifications and the secular power has competence to regulate the civil effects of the contract.

The source of the indirect power of the Church in temporal matters is the superiority of the end of the Church over that of the State. Because of this superiority the Church has not only the right, but the duty to teach the State in matters of policy in so far as they concern the ultimate end of man, the salvation of souls and the glory of God. Using natural law or positive divine law as a firm basis, the Church has the power to judge what is morally right or wrong in politics. Likewise, it is the right and duty of the Church to judge concerning anything which falls within the realm of morals, determining what must be done or omitted for the salvation of souls; for Christ has ordained that the Church be our director and guide in the pursuit of eternal happiness.

THE IDEAL TYPE OF COOPERATION

The Catholic type of friendly cooperation between the Church and the Christian State would be epitomized in a legal agreement through concordats. Concord or unity of this type would mean mutual respect for the independence of each society in its own order. Such an ideal state of cooperation would mean the acknowledgment of canon law in matters that are clearly of a spiritual nature and financial support by the State of ecclesiastical institutions should they be unable to fulfill their functions with their own resources. It cannot be said that such a union as described here is of absolute necessity, for only in a country where the great majority of the people are Catholic could such a policy, with all its ramifications, be followed. Actually, conditions in our modern world make the separation of Church and State tolerable in the interest of the common good.

Full union between the Church and the State, exemplified in

England since the founding of the Established Church, and in the various forms of national churches in other predominantly Protestant countries, is not acceptable from the standpoint of Catholic doctrine. We must recognize the fact that any total absorption of the State by the Church or vice-versa would end in disaster for both. If the Church were to absorb the power and end of the State it would be in danger of using its spiritual power to further the political ends of the State which it has absorbed. By the same token, a State absorbing the Church would most certainly be tempted to abuse political power in the realm of religion and faith.

THE EVILS OF ABSOLUTE SEPARATION

The recognition of man's freedom of conscience in states without a unified religious majority, and the guarantee of governmental non-interference in the sphere of religion, has given rise to the modern concept of absolute separation of Church and State. The original intentions for such a course of action were good, but now the State has gone too far and not only abstains from any intervention in the sphere of spiritual matters, but has adopted an attitude of indifference with regard to the organized religious groups within its boundaries. As a result, two facets of man's character have been completely separated as they never should be—man as a church-member is separated from man as a citizen.

Basically, there are two types of separation of Church and State: the radical or militantly hostile type and the peaceful, friendly type. The former has been developed in countries where supernatural faith has been bluntly denied; Christian morality and the divine law are declared to be mythical conceptions, irreconcilable with modern science or with the revolution of the masses; or else they are the instruments of clerical superiority and of reactionary influence. As a result, Christian and divinely revealed law are to play no part in social and political life, but the State is to be governed entirely by the rules of science—political, social or revolutionary.

Here in the United States we find a good example of the peaceful, friendly type of separation of Church and State. While the Church is not recognized by the laws of the land as a perfect society with her own governing rules, its existence is not seriously threatened. The Church, as far as her organizational parts are concerned, is established under the civil law of the State like any other incorporated association. In such a State, it remains to the Church, therefore, only to admonish, advise and influence the faithful, and this only as far as the latter voluntarily accept such ecclesiastical admonition, advice

and solicitation. Although the laws and the Constitution of the United States of America enable the Church to live and work in beneficial security, this must not lead us to conclude that such a separation of these two societies is basically good, and should be considered an exemplification of the ideal in Church-State relations.

Some people in our country, implying that religion is an element foreign to the United States, would force an invalid type of separation of Church and State upon us. An attitude of this kind easily leads to a secularist philosophy and the result is a failure to center a country's social life in God; the consequence is a divorce of religion and morality from public affairs. A policy of indifference with regard to religious matters is dangerous because it makes fertile the idea that religion is merely a private and individual matter; that the State is above all religions; that man's right of conscience and religious liberty come from the State.

The words of Pope Leo XIII in his Encyclical Letter *Immortale Dei*, in which he treats of the true relations which ought to exist between Church and State, are a most apt and authoritative summation of the proper roles of Church and State in regulating the lives of men:

There must exist between these two powers a certain orderly connection, which may be compared to the union of the soul and the body in man. The nature and scope of that connection can be determined only by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their purpose. One of the two has for its proximate and chief object the well-being of this mortal life; the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar and what belongs to God is to be rendered to God.

CENTENARY OF THE FOUNDATION OF
SAINT PATRICK'S PARISH
Columbus, Ohio
1852 - 1952



IN THE BEAUTIFUL GREEN FIELDS of downtown Columbus, Ohio, Archbishop Purcell of Cincinnati laid the cornerstone of St. Patrick's Church on Sunday, September 5, 1852. The first offspring of the mother church in the city, Holy Cross, which remained the German-speaking parish, St. Patrick's now became the center of worship for the English-speaking Catholics. These were mostly Irish immigrants who had settled around the railroad station on North High Street where there was steady employment. The Church was completed, the parish grew, and by 1855 a large bell was blessed and hung in the south tower of the Church. Its deep and mellow tone as it sounded the Angelus stirred the hearts of the devout Catholics and turned the eyes of the parishioners in pride to the two stately towers of their Church which rose like an ancient Norman castle transplanted with them into the new world.

When the rumble of guns called men to the colors in the War between the States, Father Edward M. Fitzgerald was pastor of St. Patrick's. During those difficult days he traveled to Camp Chase on the outskirts of the city where he regularly visited the sick and ministered to the dying soldiers, and became a familiar and welcome figure to the "boys in blue." Later in 1867, he was to take up his post among the people of the South as Bishop of Little Rock, Arkansas. He was consecrated in his beloved St. Patrick's Church, giving it the distinction of being the first Church in the city to have a Bishop consecrated within its walls.

The preliminary steps in the erection of Columbus as an episcopal see were taken when the Most Reverend Sylvester H. Rosecrans was transferred from his post as Auxiliary Bishop of Cincinnati to succeed Bishop Fitzgerald as pastor of St. Patrick's. A year later when the diocese was formally erected, he was named its first bishop and thus St. Patrick's became the early residence of the first Bishop of Columbus.

It was not long after this that another of St. Patrick's pas-

tors was raised to the episcopacy when the Rev. N. A. Gallagher, who had assumed pastoral charge in 1876, was named Bishop Administrator of the Diocese of Galveston, Texas in 1881. In later years, the parish was twice honored in a similar way when two of its sons became bishops; the Most Rev. James J. Hartley, Bishop of Columbus—1904-1944, and the Most Rev. Francis V. Howard, Bishop of Covington, Kentucky—1923-1944.

In the spring of 1885, Bishop Watterson of Columbus invited the Dominican Provincial of St. Joseph's Province to have the priests of his Order take over the care of St. Patrick's Parish. The Dominicans, who had fostered the faith and established the mother church in Ohio at St. Joseph's, Somerset, in 1816, took over their new duties in the capital city on August 9, 1885, and have continued their labors for the past 67 years. A long line of Sons of St. Dominic have served the parish during this span of years and it is interesting to note that four of them were to bear the title of Very Reverend Provincial. They were Fathers Spencer, Rotchford, Heagen and Aldridge.

There was a high and violent wind on the afternoon of May 28, 1935. Repairs on the roof of St. Patrick's Church were progressing satisfactorily when suddenly a workman's blowtorch ignited the dry straw of a bird's nest resting in the spouting. It was but a matter of moments before the entire roof burst forth in smoke and flames and but a few moments more before the word had spread through the entire city that the beloved and venerable Church was on fire. As fire fighting equipment raced to the scene of the disaster the wail of another siren joined the cry as an ambulance hurried from Mount Carmel Hospital with the Rev. H. L. Martin, O.P., Pastor of St. Patrick's. Though ill at the time, he wished to be with his Church in its darkest hour. It was under Father Martin that the Church was completely rebuilt and redecorated in little more than a year.

It was in 1886 that Father Hugh J. Leonard, O.P., assistant at St. Patrick's, established the permanent post of chaplain at the Ohio State Penitentiary. Many years later on Easter Monday, April 21, 1930, Father Albert J. O'Brien, O.P., had just finished a bustling day of parish activity when he was hurriedly summoned to his post at the "Pen." The wildly leaping flames above the cold gray walls told him at a glance that the place was a raging inferno. Although in failing health, Father O'Brien heroically ministered to the sick and dying throughout the night, until he finally collapsed from sheer exhaustion. Nevertheless,

with dauntless courage he remained at the "Pen" during the tense week that followed the tragedy, doing everything he could to help and quiet the inmates.

During the agony of those awful hours he had crawled on his hands and knees down cell blocks tiered with white-hot steel bars to administer the last sacraments and give words of comfort to those of "his boys" who were helplessly trapped. When his untimely death occurred three years later, partially as a result of this unselfish devotion to duty, he was laid in state in his beloved chapel inside the walls. Many of his hard-bitten mourners wept unashamed as they viewed for the last time, the man they held in great esteem.

Inspired by Father O'Brien's heroic example, the Dominicans at St. Patrick's have continued their selfless devotion to the spiritual needs of the penitentiary. A little more than a month ago, on October 31, Father Valerian Lucier, O.P., present Chaplain, rushed to the prison and during the hours of terror and confusion he moved among the burning buildings and rioting prisoners, exerting every effort to stem the tide of devastation. He saw his chapel burn to a hollow shell with little more than the sacred vessels saved from the destroying flames. With the same determination of those who have gone before him, he is beginning again to build for the future. For such are the men who serve at St. Patrick's.

The highlight of Centennial Sunday on October 19, was a Solemn Pontifical Mass celebrated by His Excellency, the Most Reverend Michael J. Ready, D.D., Bishop of Columbus. The sermon for the occasion was preached by the Rev. J. F. Baeszler, O.P., of the Dominican Foreign Mission Bureau in New York City, only living ex-pastor of the church. After the Mass a dinner was served at the Neil House for the Bishop and visiting clergy.

That same evening a reception was held at the Neil House for friends, benefactors, and parishioners of St. Patrick's. One of the distinguished speakers for the evening was the Very Rev. James J. McLarney, O.P., Prior of St. Joseph's Priory, Somerset, Ohio.

A Solemn Mass was sung for the dead of the parish on Monday by the Rev. Paul G. Corbett, O.P., assistant pastor of the parish, and chairman of the centennial committee. The centennial celebration closed on Wednesday with a Solemn Mass for Children's Day celebrated by the Rev. Louis A. Ryan, O.P.

Dominicana extends its congratulations to the Rev. John J. Costello, O.P., and to all the priests and parishioners of St. Patrick's on this memorable anniversary. May God grant that this tradition of love and service of God by the priests and people of St. Patrick's will continue and increase in the one-hundred years that lie ahead.

CENTENARY OF THE FOUNDATION OF
SAINT DOMINIC'S PARISH

Washington, D. C.

1852 - 1952



T. DOMINIC'S PARISH, Washington, D. C., observed the centenary of its foundation with a three-day celebration on November 9, 10, and 11. On Sunday, November 9, His Excellency, the Most Reverend Patrick A. O'Boyle, D.D., Archbishop of Washington, presided at a Solemn Pontifical Mass of thanksgiving celebrated by His Excellency, the Most Reverend Edward C. Daly, O.P., S.T.M., Bishop of Des Moines. The centennial sermon was preached by the Reverend Ignatius Smith, O.P., Dean of the School of Philosophy of the Catholic University of America.

On Monday, November 10, His Excellency, the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Washington, celebrated a Solemn Pontifical Mass for the parishioners of St. Dominic's, during which the Right Reverend Monsignor Edward P. McAdams, Pastor of St. Joseph's Church, Washington, delivered the sermon. A Solemn Mass for the children of the parish was offered on Tuesday, November 11, by the Franciscan Fathers of Holy Name College, Washington. The preacher at Tuesday's ceremonies was the Reverend Alfred F. Kienle, S.J., Pastor of St. Aloysius' Church, Washington. On all three days the Masses were sung by the theological students of the Dominican House of Studies, Washington, D. C. The centenary celebration drew a large representation of Dominicans from St. Joseph's and St. Albert's Provinces, many of whom had served at St. Dominic's in former years. Also present for the festivities was a great number of Dominican Fathers who are sons of St. Dominic's Parish, as well as a large congregation of present and former parishioners.

During its hundred years of life, St. Dominic's parish has had a glorious history. St. Dominic's was founded in 1852, when the Dominican Provincial, the Very Rev. Matthew A. O'Brien, O.P., sent Rev. George A. J. Wilson, O.P., to organize the parish. Earlier in the year, Archbishop Kenrick of Baltimore, who had come to know the work of the Dominicans during the early years of his priestly life in Kentucky, invited them to make a permanent foundation in his See. While awaiting the official documents from Rome, the residents of southwestern Washington

sent a plea to the Archbishop to establish a Church in their section of the city. Southwest Washington was then known as "The Island" because it was completely bounded by water in those days; the old Washington Canal ran its course along what is now Constitution Avenue, connecting the Potomac and the Anacostia Rivers. The Archbishop responded to the request by giving that part of Washington to the Dominicans for the erection of a parish.

Parochial ministrations began at once, since there are parish records dating from the early months of 1853. Ground for the new Church, school, and convent was purchased from Georgetown College, and sod was broken for the project on July 1, 1853. While the Church and rectory were under construction, the home of George Mattingly, a wealthy and active parishioner, was used for divine services. The house still stands at 477 F Street.

The Church and rectory were small, plain brick structures ready for occupancy in the early spring of 1854. Father Wilson opened the new Church on March 19, 1854, dedicating it to the service of God under the patronage of St. Dominic. In point of age it was the sixth parish to be founded in the city of Washington. It was a day of great rejoicing for the Catholics of southwestern Washington; the Dominican Fathers could rejoice with them for this was their first foundation east of the Alleghany Mountains. A letter of the time describes the first Church, a simple structure of Gothic design: "A neat and beautiful building. . . . Its site is handsome, standing as it does about the center of the Island, in full view of the Capitol. . . . The dimensions of the church are about seventy by forty feet. The interior has been finished in handsome style, with a rich cornice and ceiling." The Church was so planned that the basement could be used as a school, which was opened together with the opening of the Church.

The influx of Catholics into the Island increased now that a Church was present, and it soon became obvious that a new Church would be needed to accommodate the swiftly growing congregation. Twelve years after the original Church had been built, it was found to be inadequate, and in 1865, the Fathers decided to undertake the erection of a new Church. Archbishop Spalding of Baltimore and the Dominican Provincial readily gave their approval and the preparations for the fund-raising endeavors commenced. The original plans called for a brick

structure 190 x 81 feet, with side chapels and a 200-foot tower; later the plans were changed to enlarge the dimensions to 200 x 95 feet, and extend the tower to 250 feet. Mr. P. C. Keeley, a noted architect from Brooklyn, drew the plans and directed the construction.

Ground was broken for the enterprise by the pastor, Rev. John A. Bokel, O.P., on November 9, 1865, and ten days later, Rev. Nicholas D. Young, O.P., blessed and laid the cornerstone. Work on the superstructure continued until the walls were twenty-five feet high, but was then suspended owing to the depression which set in after the Civil War. The intervening years were spent in raising funds, but times were still hard, and it was not until 1872 that work was actually resumed.

On Sunday, June 13, 1875, the magnificent new St. Dominic's Church was dedicated with impressive ceremony by the Most Rev. James Roosevelt Bayley, Archbishop of Baltimore, who sang the Solemn Pontifical Mass; the sermon was preached by the Most Rev. Thomas A. Becker, Bishop of Wilmington. On that same evening, Solemn Vespers were sung at which the Most Rev. Thomas L. Grace, O.P., Bishop of St. Paul, officiated, and His Eminence, James Cardinal Gibbons, then Bishop of Richmond, preached.

During the next decade the parish continued its rapid expansion. When the new Church was completed, the school occupied the entire old Church building until it was torn down in 1886 and the present school and parish hall was erected. The parochial school was taught first by lay teachers, and later by a group of Dominican Sisters from Somerset, Ohio, and St. Catherine's, Kentucky, who intended to establish a new community in Washington. In 1882, they affiliated themselves with the Dominican Sisters of Sinsinawa, Wisconsin, who still have charge of St. Dominic's School.

Disaster struck the parish on the morning of March 12, 1885, when fire broke out and made such headway that it was impossible to extinguish it. With the assistance of the great crowd which gathered, most of the fixtures such as the stations, statues, vestments and sacred vessels were saved. The solid granite walls were undamaged, but the interior was badly gutted. The destruction was a serious blow to the heavily indebted parish, but the parishioners began at once to rebuild. The old Church was used again until October 4, 1885, Rosary Sunday, when the restored Church was reopened with great rejoicing.

At the Provincial Chapter held in October, 1885, the Master General of the Order was petitioned to raise the status of St. Dominic's to that of a formal house, a canonical convent or priory. Rev. Edward D. Donnelly, O.P., who was then pastor, was appointed its first prior.

On October 10, 1919, after the Church was finally cleared of debt, St. Dominic's was consecrated by the Most Rev. John T. McNicholas, O.P, Bishop of Duluth, later Archbishop of Cincinnati. On Sunday, October 12, with Cardinal Gibbons presiding, the Most Rev. Thomas J. Shahan, Rector of Catholic University, celebrated a Pontifical Mass of thanksgiving. The Very Rev. Raymond Meagher, O.P., then Provincial, and former pastor of St. Dominic's, who still resides at the priory, preached the sermon for the festive occasion.

After the consecration of the Church, progress and development continued until St. Dominic's became one of the most active and frequented parishes in the city. But another disaster was to mar this record after only ten years. On the morning of February 24, 1929, another fire was discovered under the roof, and by the time the fire department arrived, the entire roof was ablaze. The parishioners had to undertake the tremendous task of rebuilding for the fourth time. As had been the case forty-four years before, no time was lost in the reconstruction. An account in the Washington Post of March 31, 1930, reported:

"Renovation work was viewed for the first time yesterday at reoccupation ceremonies. The only church of Gothic design in Washington, St. Dominic's has a seating capacity of 1400 and is said to be the largest in the District. The organ was entirely reconstructed, a marble floor supplants the old wooden one, and new frescoes have been made."

At these ceremonies, the Most Rev. Michael J. Curley, Archbishop of Baltimore, presided and Bishop Shahan of the Catholic University was present in the sanctuary.

It was at this time that the high altar was moved far back into the sanctuary to give ample room for the many future ordinations of Dominican priests which were to follow in succeeding years. For the past twenty-two years St. Dominic's has had the extraordinary distinction of being the ordination place for the Dominicans of St. Joseph's Province who complete their theological studies at the Dominican House of Studies across the city in northeast Washington. Hundreds of Dominicans look back with warm and blessed memories upon St. Dominic's sanc-

tuary where they were raised to the exalted dignity of the priesthood.

During the last score of years, St. Dominic's has continued to serve the Catholics of southwest Washington under the pastorates of Fathers Raphael M. Burke, O.P., Robert P. Carroll, O.P., William D. Marrin, O.P., Raymond J. Dewdney, O.P., and Bernard P. Shaffer, O.P. The Very Rev. Andrew M. Whelan, O.P., is the prior and pastor as the parish celebrates its centennial.

Like the older sections of most cities, southwest Washington, once a flourishing residential district, has steadily deteriorated in recent years. As business interests gradually took possession of the area, and homes grew fewer, St. Dominic's parish has continued to shrink in size so that now it is only a shadow of what it was fifty or even twenty-five years ago. Thousands of Washingtonians residing in other neighborhoods fondly recall St. Dominic's as their mother Church, but there are few who live in the parish any more.

The centenary of a dying parish is a bitter thing to celebrate. But St. Dominic's, far from dying, is preparing for a "second spring" in the glorious promise of certain and swift renaissance on the threshold of its second century. In the past few years plans have been made for a thorough restoration of southwest Washington. As if to add to the joy of the event, during the very week of the centennial celebration the Washington daily papers carried big headlines and front-page pictures of the imminent clearance and housing project which will transform the section into a revitalized area. Within the next few years, great apartment buildings will rise along the banks of Washington Channel, and St. Dominic's will again be one of the foremost parishes in the city. As the centennial preacher announced, the Dominican Fathers stand ready to serve the new southwest Washington for another hundred years, just as they have served it for the past hundred years. St. Dominic's Church will stand in noble antiquity as modern structures rise around it; its graceful spire, which shares Washington's southern skyline with the dome of the nation's Capitol, will continue as the sign to all who come into America's first city that God is here.

Dominicana congratulates the pastor, the parish staff, the Dominican Sisters, and the parishioners of St. Dominic's on this grand occasion of the parish centenary, and expresses best wishes for a second century of progress.

✠ THE REVEREND REGIS VINCENT WHALEN, O.P. ✠

Father Regis Vincent Whalen died suddenly on September 8, 1952, at St. Peter Martyr Priory, Winona, Minnesota. He was forty-three years of age. His death, the result of a heart attack, came as a great shock to all.

Father Whalen was born in Steubenville, Ohio, on September 24, 1908. He received his elementary training at Holy Name School, Steubenville. He began his Dominican education at Aquinas College High School, Columbus, Ohio, and continued his training as a candidate for the Order of Preachers at Providence College, Providence, Rhode Island. He entered the novitiate at St. Rose Priory, Springfield, Kentucky, on August 15, 1936, and made his simple profession the following year. He took his courses in philosophy and theology at the Dominican House of Studies, River Forest, Illinois, where he was ordained to the holy priesthood on June 6, 1943, by the late Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati.

On July 13, 1943, Father Whalen offered his first Solemn Mass at St. Peter's Church, Steubenville, Ohio. His first assignment was as parish priest at Holy Name Church, Kansas City, Missouri. Following this, he was appointed procurator at the Dominican House of Studies, River Forest, Illinois, and his last assignment was to the same office at St. Peter Martyr Priory, Winona, Minnesota.

As the provincial's representative, Father Whalen supervised the construction of the new priory at Winona, and as procurator of the priory, he was supervising the formation of the new community cemetery at the time of his death.

A Solemn Mass of Requiem was sung for the repose of his soul on September 11, in the chapel of St. Peter Martyr Priory, Winona. The Very Rev. E. L. Hughes, O.P., Provincial of St. Albert's Province, was celebrant, assisted by the Rev. W. J. Aldridge, O.P., as deacon, and the Rev. J. G. O'Connell, O.P., as sub-deacon. The Most Reverend Edward Fitzgerald, D.D., Bishop of Winona, presided at the Mass and gave the absolution. The Rev. E. M. Cuddy, O.P., pastor of St. Dominic's Church, New Orleans, delivered the eulogy. Burial was in the new community cemetery.

Dominicana offers sincere condolences to Father Whalen's sister, and to all his relatives and friends. *May he rest in peace!*



My Way of Life. By Walter Farrell, O.P., S.T.M., and Martin J. Healy, S.T.D. New York, Confraternity of the Precious Blood, 1952. pp. viii, 630. \$1.35

Nothing is quite so important to a man as his way of life. Countless hundreds of autobiographies, memoirs, diaries, reflections, and apologies published each year attempt to assay, in fact, to justify the individual and the things closest to his heart. For the Christian who looks upon life as a journey, the way of his life takes on proportions of great significance, because the Christian wayfarer understands most certainly that at the end of this life there will be an irrevocable and a just verdict rendered on the way he has traveled toward the true goal of life.

The Christian way of life has been traditionally conceived as epitomized in *The Imitation of Christ*, whose theme has been that one should rather desire to feel compunction than to know how to define it. If the choice be a strict case of either-or, then the right alternative to be embraced is obvious. But there comes a time when proper knowledge must accompany proper emotions. The need for spiritual maturity seems to be most pressing now in the life of the Catholic Church in America. Evidence indicating this is increasing daily. The recent long article in *Look* on "What is a Catholic" and the *New York Sunday News'* twenty-three page photo-story on our beloved Pontiff both give positive attestation to the fact that Catholics must not only live their life more virtuously, but also must be prepared to bear eloquent witness to their way of life in all of its divinizing fullness. And so we should not be surprised that God has provided in His own good time and for our needs a book that every Catholic can call "*My Way of Life*."

The Imitation of Christ is a beautiful book for private prayer and spiritual reading. It is no false exaggeration to claim that in time *My Way of Life* will come to take its place along side this venerable Christian work. Nevertheless, it is not what one would call a book of prayer, but from it one can most definitely turn to prayer. It does not have the drawbacks that tedious questions and answers inevitably im-

pose on catechisms; yet it is a complete summary of all Catholic teaching.

One might say that *My Way of Life* is primarily a literary work, prayerfully and beautifully written, explaining in a very fascinating manner all the positive teaching of the Catholic Church. It has for its motif the words of Leo XIII: "Go to Thomas!" For this work is, as the subtitles indicate, *A Pocket Edition of St. Thomas*, or *The Summa Simplified for Everyone*. "That vast summary of Thomistic teaching which deals with every worthwhile truth from a to z, from the attributes of God to the zeal of man, has been distilled into this little volume." From this distillation the layman is now in a position to enjoy the fragrance of knowledge of his faith in full detail and still not endanger the exercise of the virtues.

This book of meditative thought was begun by Father Walter Farrell, O.P., who died on Thanksgiving night, 1951. He had only completed his commentary on the First Part of the Summa. Father Martin Healey of the Seminary of the Immaculate Conception, Huntington, N. Y., took up the difficult task of completing the book—difficult because Father Farrell had acquired through years of hard labor what so few theologians have, an absorbing, artful style that makes literature out of what might have been insipid religious sentimentalism. Father Healey's style contrasts well indeed; his simple sentences and homely examples stand as a delicate basrelief to Father Farrell's more bold metaphors.

The Confraternity of the Precious Blood, which presented American Catholics with the useful and very inexpensive editions of *My Sunday Missal* by the late Father Stedman, has undertaken to bring these six-hundred pages of Catholic theology within the purchasing range of all Catholics. No American Catholic can ever plead that financial barriers account for their continued ignorance of their faith in all its fullness, for the greatness of American mass production has been impressed into the service of God to make available one of the most remarkable books of our age.

A.G.

Margaret of Metola. By William R. Bonniwell, O.P. New York, P. J. Kenedy & Sons, 1952. pp. x, 177. \$2.50.

Father Bonniwell has spent his talents in a life-long study of Dominican lore, and is especially renowned for his *History of the Dominican Liturgy*. Quite by accident in the course of his researches in Italy, he came upon an authentic narrative of the life of Blessed Margaret, one that had been neglected for over five centuries. The

importance of this discovery lay in the "new" and startling account it gave of this saintly Dominican tertiary, an account hitherto suppressed and forgotten. As an historian, Fr. Bonniwell submitted a critical study of the document for the benefit of other historical scholars; now, for the sake of the general reader, he has revitalized this precious biography of Margaret of Metola with a refreshing popular style.

Margaret was beatified in 1609, and her canonization is long overdue; but, as is pointed out on the dustjacket, this is not a campaign biography. It is simply the story of a girl who lived in fourteenth century Italy, but who has something to say to twentieth century Americans. She did not write her message down—she lived it out, or better, God wrote it out in the crooked lines of her deformed body and in the zigzag pattern of her insecure mode of life. Indeed, Margaret has something to say to our materialistic generation, for her life reflected the tremendous truth that physical disfigurement and material poverty are a stumblingblock only for those who have taken the wrong road in life. In relation to the true goal they can be great assets. For destitute and handicapped as she was, Margaret was vanquished from the very start in the struggle for economic security; yet fortified and rich in divine graces, she emerged victorious in the battle for eternal survival.

That is Margaret's message for the reader of her life story. As for the fascinating details, we will not presume to give them here—that is Fr. Bonniwell's prerogative and accomplishment. Why not let him tell you all about Margaret?
D.M.N.

The Halo on the Sword. By Mary Purcell. Preface by Claude Farrere. Westminster, Md., The Newman Press, 1952. pp. xii, 308. \$3.00.

St. Joan of Arc will always interest those who hear of her, whether it be for the first or the tenth time. Such a unique life as hers is meant to bear repetition; fulfilling as it does the roles of peasant, warrior, leader and martyr. Although her early life is not dwelt on at length in *The Halo on the Sword*, we must keep in mind throughout the story that these early years were rooted in the faith that remained steadfast and unswerving throughout her varied career.

Miss Purcell masterfully interweaves historical facts throughout a vividly portrayed tale that is made up of continually moving action. The reader may find a few lines where the story appears overdramatic: such as *Jeanne d'Arc's* several references to burning at the stake as her most dreaded death, or where she makes an apparent

attempt at suicide. But realistic description is given to the major problems encountered by the heroine of France; as in the task of raising the morals of an army notorious for its vulgarity.

The insight into the era's ways and the author's description of Christianity in action make the book on the whole spiritually uplifting. The burning faith of *Jeanne d'Arc* is made infectious and one is forced to reflect on what greatness and power lie there. Many worthwhile reflections on the truths of faith are included apart from the accounts of the saint's private devotions and meditations. An impressive example of this is found where she reflects that although her burning at the stake would be terrible, an eternal burning of a soul separated from God is much worse.

Those who have seen the film will find much of added interest in this book. While it takes the form of an easily read historical novel, it is based on thorough research. The facts of history are never distorted and the sequence of events leading to the martyrdom is accurate in every detail. The executioner's relation of the final scenes merits special mention as it stirs every Christian sentiment to admire and wonder at this working of God's grace. An epilogue narrates the vindication of St. Joan's last days by the raising of a memorial cross in the market of Rouen, where ten thousand had witnessed the burning of the saint.

P.F.

Russia Will Be Converted. By John M. Haffert. Washington, N. J., Ave Maria Institute, 1952. pp. 270. \$3.00.

While nations feverishly prepare for a third world war, this book promises a future peace through the conversion of Russia. When the author asked Sister Lucia, the only one of the Fatima children now living, whether there would be another war, her reply was: "I think that the next thing that will happen will be that the Holy Father and all the Bishops will unite to consecrate Russia to the Immaculate Heart of Mary." Then Sister Lucia pointed out that Our Lady had promised Russia's conversion and peace to follow upon this event. Last July, Rome reported that Our Holy Father had decided to dedicate and consecrate all the peoples of Russia to the Immaculate Heart of the Virgin Mother of God. He had directed an open Apostolic Letter to the peoples of Russia, which also ordered the Catholic clergy and the people to offer prayers for Russian peace and religious liberty.

But the path to peace, thus clearly delineated, is not an easy one. The prevalent spiritual revival of society is shown not to exclude suffering and dark days ahead. Pope Pius XI foretold that our present

times would be "worse days—since the deluge" and Pope Pius XII warns of "suffering such as mankind has never seen."

Yet this book is capable of inspiring those outside the Church, and also fallen-away Catholics, to a proper religious zeal in our times. All can easily understand their place in renewing Christian life when devotion to duty is made the basic maxim. The reader sees plainly that peace is promised for the future, but nevertheless he is moved to greater personal and individual activity to hasten the day.

Those already familiar with the story of Fatima will find this book profitable and enjoyable reading. The author's personal interview with Sister Lucia, numerous photographs, and the parallel treatment of events in Russia and Portugal, are noteworthy features of Mr. Haffert's work.

P.F.

Witness. By Whittaker Chambers. New York, Random House, 1952. pp. 799. \$5.00.

Back in the days when our country was coming of age as a nation, Abraham Lincoln warned his fellow countrymen that this great land of ours would only be destroyed from within and never by any power from without. After reading the story of Whittaker Chambers, one can appreciate more keenly the wisdom of Lincoln's warning.

This book is without question an eye-opener. It is recommended to all as a book that must be read and read intelligently. Most reviewers are proclaiming the *Witness* to be one of the great books of our times. It is with enthusiasm that this reviewer subscribes to the majority opinion.

The story itself deals with two main themes; 1) the story of a soul and 2) the government's case against Alger Hiss. The more important feature is the story of a soul, and its tortuous struggle to escape the web of atheistic communism. This part of the narrative comprises more than three-quarters of the book; so it is easy for the reader to see where Mr. Chambers intends his readers to dwell. A great many reviewers overlook this point, intentionally or otherwise. Many of them just seem to see one grand mystery story. The primary point is the weariness of a human soul and the seemingly endless search for peace and consolation.

The evidence presented before the executive committees of the House of Representatives, which ultimately led to the conviction of Alger Hiss, is extremely interesting. At the same time it seems a little unbelievable. Unbelievable from the viewpoint that such a situation could go so long undetected and that such a determined effort could

be made by some officials to crush the case even in the face of all the evidence. Another striking point is the attitude of Alger Hiss in comparison to Whittaker Chambers in offering testimony. While Mr. Chambers was co-operative in tone as well as in manner, Mr. Hiss was just the opposite.

Mr. Chambers has done us an unquestionable service by bringing into focus the dangers which confront our nation today. Not the least of the dangers he reveals is the atmosphere of Intellectual Liberalism which so frequently has spawned communism in its most violent form. Secular education with its widespread denial of moral values, has contributed some of its most intellectually gifted products to the communist cause. Surely Lincoln had some such internal destructional force in mind when he warned his fellow countrymen in 1863: "We have been the recipients of the choicest bounties of Heaven; we have been preserved, these many years, in peace and prosperity—but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

W.P.C.

Understanding Europe. By Christopher Dawson. New York, Sheed and Ward, 1952. pp. vii, 261. \$3.50.

Although this book seems to have been written expressively for Europeans, the American reader will derive much profit from it. The European situation is a vital political issue today and, indeed, the very existence of Europe is at stake. Mr. Dawson sees the threat of the extinction of Western culture as very real and, sad to relate, Europe herself is the cause of that threat. The impending danger may be summed up in the word *secularization*. We have forgotten what our Western civilization means, from whence it sprang, what the animating and vitalizing force of it was, and where it was meant to go.

The modern crisis is spiritual. It is due to the loss of a common purpose in Western culture and the lack of a common spiritual force to guide the new forces that are changing human life. Culture cannot be considered as a mere abstraction, but must be seen as a concrete entity. It is the expression of a living tradition which animates the whole society and unites the present and the past. Education cannot

escape being branded as one of the causes of this loss of our Western culture. Never before in the history of the world has so much time, money and energy been expended to educate the masses. But quantity instead of quality has been the demand of our present-day educators. The classical idea of a university has been forgotten. The university was the product of an age that was itself universal. Schools could gather students and professors from a united Europe, where a common academic language and a common philosophy of life went hand in hand with a common respect for learned men and a continent-wide regard for the various academic degrees. The division of Europe following the Protestant Revolt changed all this. Not an immediate change directly following from the Revolt, it developed gradually until the eighteenth century when the whole of European society very rapidly became secularistic.

Mr. Dawson has analyzed the notion of Western civilization and explained what it is and of what it is composed. He traces the main streams which have contributed to forming the entity that we know today as Western Man. Starting with pre-Christian times, he shrewdly evaluates the Hellenistic and Roman contributions and how they set the stage for the coming of the great new force in history, Christianity. The various trends and subsequent developments in culture brought about by Christianity are examined and explained. The rise and expansion of secularism which has brought about the collapse and disintegration of Europe is clearly set before the reader. Having placed the difficulty confronting our civilization, the author now proposes the remedy. Briefly, the solution offered is that we reverse the process of the last two centuries and recover the sense of our spiritual unity. Christian education must again assume its rightful place and reintroduce man into another life, into another world. In short, Christianity must again bring the spirit of Christ into a culture which has senselessly severed itself from the source of its vitality. Christians must realize what their tradition is, the spiritual and cultural riches which it offers, if they are to become a new people, "a new race." This is the only possible weapon with which we can combat and conquer the monstrosity of our secularistic civilization.

T.J.K.

A City on A Mountain. By Pascal P. Parente, S.T.D., Ph.D., J.C.B. A Grail Publication, St. Meinrad, Ind., 1952. pp. 148. \$2.50.

During the war years and immediately afterwards, many American soldiers visited San Giovanni Rotondo, Italy, to see Padre Pio of Pietrelcina at the Capuchin Monastery of Our Lady of Grace.

Letters and pictures home and finally the return of the men themselves brought the story of Padre Pio to America. The deep impressions of these casual visitors stirred great interest in the case of the first stigmatized priest in history. Information has been sparse since many restrictions were placed on Padre Pio and a number of books about him were put on the Index of Forbidden Books because they had been published without the necessary ecclesiastical approval. But now the clouds have begun to lift, as Father Parente states in his book, they reveal a city on a mountain, a city of God, for San Giovanni Rotondo is the home of a very saintly priest. Father Parente, who is professor of Ascetical and Mystical Theology at the Catholic University, has full approval for his book but, of course, submits himself without reserve to the decisions of the Apostolic See.

The story itself is simple and moving, the life of a humble Capuchin monk who has suffered in many ways for the grace of his stigmatization. Under suspicion for many years, he obediently followed all the instructions and restrictions of his superiors until now at the age of sixty-five God has seen fit to allow his many astounding gifts of grace to be viewed in a more favorable light. Padre Pio is described as both physically and mentally a normal person, with a fine sense of humor and little human frailties, all of which make him a beloved member of his own community.

The book contains many interesting photographs of Padre Pio. The most remarkable series falls under the title of "The Mass of Padre Pio in Pictures." He did not pose for these pictures nor was he aware that they were being taken. However, they show how the stigma bleeds during the Mass and with what great love and devotion the Padre offers the Holy Sacrifice.

Anyone who visited Padre Pio during the war years or during the Holy Year will want this book as one that must be read. But for all, it is a book which is both fascinating and inspiring, a story of love and joy and sorrow which will warm the heart of any reader.

A.J.D.

Southern Parish. *The Dynamics of a City Church* (Vol. I). By Joseph H. Fichter, S.J. Chicago, University of Chicago Press, 1951. pp. ix, 283. \$5.00.

For one full year Father and his assistants observed the workings of St. Mary's, an anonymous Catholic parish in the suburbs of a large Southern city. Chosen for scientific observation not because it was a model of Southern parishes, but rather because it appeared

to be one whose members were overtly conducting themselves as Christians according to an orthodox inner belief, it seemed well suited to the author's purpose of compiling data to determine how closely a particular parish approaches to the "ideal Catholic parish" with regard to the religious and supernatural activities of its parishioners.

The key to the solution of the objection that the Catholic Church is a supernatural institution and cannot be subjected to the empirical method is proffered to the reader in the opening chapter of this book. The author concedes that there are certain "imponderables" which cannot be measured, such as sanctifying grace; yet, he insists, externals may be measured and compared with the "ideal," even though certain things, including future human behavior, defy the tables and graphs of the social scientist. The validity of the mode of procedure followed in this book seems to rest on the argument that the Church has employed tools in the "order of nature" before and, since the supposition here is that the sociological roots of Catholicism are in the parish, She can use them now in the necessary work of reconstructing and reintegrating modern society through the strengthening of the individual parish.

In the second chapter of his study, Father Fichter sets forth the four constitutive elements of a parish: an appointed pastor, a church or rectory, certain territorial limits, and a designated group of persons. In order to examine this organism, the task of attending all parish functions and of interviewing the parishioners was taken on by the author and his assistants. The net result is the body of this volume, each of whose chapters deals with a particular aspect of parish activity; each major religious function is compared with its proper "ideal" as set forth in the teaching and legislation of the Catholic Church. Certainly, the "ideal" with which the parish in this book is compared is a high one; and Father Fichter is forced to admit that no parish reaches it, though it must constantly be striven for. From a consideration of the results gained through this survey, frankly illustrated in numerous graphs and percentage tables, some idea can be had of what must be done in order that the parish in question, or any parish, for that matter, approach more closely to the "ideal."

After the series of studies observing and analyzing the exterior behavior of the parishioners of "St. Mary's," *Southern Parish* is concluded with a chapter containing the results of a number of questions put to some of the outstanding parishioners. Recognizing the deficiencies present in *opinion* surveys, questions concerning *authoritative* and *interpretable* matters were asked and the consequences of this private interrogation are added to the body of information already gained.

The final observation of this first volume of a proposed four dealing with the basic social structure of the Catholic Church is that the parish under consideration has not been stirred to its full religious responsibilities. Father Fichter, while admitting the importance of divine grace, concludes that a parish is what people are and that more facts are needed, a more scientific understanding of the social patterns and institutions surrounding the parish is required, if parochial progress is to be achieved.

R.A.F.

The Art of Preaching. By Ferdinand Valentine, O.P. Westminster, The Newman Press, 1952. pp. 216. \$4.00.

This excellent work was written with one person in mind: the young preacher. Father Valentine analyzes carefully the many problems that confront the young priest in the field of preaching and solves each in turn in a realistic, practical manner. The first section of the work deals with the many difficulties that face all young priests in their remote and proximate preparation for preaching. Of special interest in this part of his work are the chapters devoted to the necessity for relaxation not only in preaching, but in all the works of the sacerdotal ministry. While many authors of "sermon books" stress the importance of a relaxed mind and body, few outline the ways and means of attaining this most desirable state. The present writer in Chapters Four and Five proposes definite physical exercises which will aid the pulpit beginner to set himself at his ease, and thus face his audience with less strain and effort. He insists, however, that this state of relaxation of mind and body is impossible if it does not spring from a close relationship of the priest to Christ.

The author maintains that the best way to bring Christ's Friendship to the twentieth century congregation is by "talking to them" about the fundamental truths of the Faith in a simple, unpretentious manner. Radio and television have indirectly necessitated this change to the conversational tone in treating of basic truths. The intimate, almost casual, tone of voice which announcers employ has conditioned people to a state wherein they are no longer interested in or held by a rigid, formal style of speaking. In the practical order, this means that the old type "fire and brimstone" sermons are of yesteryear and have no appeal to today's audience. A more serious effect of radio and television is their constant appeal to the emotions of the listeners. The unfortunate result is that people's minds have been so stultified that the ordinary man is no longer capable of analyzing and digesting on his own doctrine which is to some extent complex. The realistic

preacher must take these facts into account as he prepares his sermon. The author develops this thesis with great conviction throughout the work.

The second section of *The Art of Preaching* constitutes an exposé of the extension of preaching wherein the author treats such subjects as spiritual direction, panel discussions, retreats, children's sermons. The latter subject is considered by young preachers as a highly formidable task. Father Valentine, a recognized authority on child psychology and a man of some twenty years of practical experience, has formulated many profitable principles that will aid the preacher in establishing contact with the young and in persuading them of the truth of the Church's teaching.

Throughout the work Father Valentine bases his statements on fundamental principles, but he is at his best when he applies these principles to the practical order pointing out the best manner in which they can be used. His book is highly recommended to seminarians and recently ordained clerics.

T.J.S.

Chronologia Christi, seu Discordantium Fontium Concordantia ad juris normam. Damian Lazzarato. Naples, D'Auria, 1952. pp. 631. Paper, \$12; bound, \$13.

The intention of the author is to fix certain dates in the life of Christ. In this calculation, he relies on five various sources: Scripture, seven ancient historians, Latin and Greek writers, coins and epigraphs, and astronomy. It is certainly a most difficult task, and practically all authorities in this field say the problem is all but insoluble. Moderns for the most part admit that Christ was born between the years 7 and 5 B.C. (necessitated by the erroneous calculations of the Scythian monk Denis the Little in our sixth century); the remainder is all disputed. There is need, therefore, of an intelligent method, and Fr. Lazzarato has chosen to proceed *ad normam juris*, by a judicious discrimination among the sources. The procedure is analytic (looking at each source in its whole context) and synthetic (comparing all the sources together). The purpose of sifting the facts of history is to build up, not to tear down.

It goes without saying that, since these dates have been disputed by scholars throughout the centuries, they will continue to be disputed, for not all will agree with Fr. Lazzarato. In several places he seems to place his ultimate and greatest reliance on the tradition of the Roman Church. All must admit, however, that it is reasonable, orderly, and judicious. Perhaps its greatest importance will be its utility

as a standard handy reference work for all opinions on this subject; sometimes there are over thirty references on a single page.

Here are his conclusions. Christ was born December 25, 6, B.C.; baptized, September 25, 25 A.D.; preached 3 years, 6 months; died, March 25, 29 A.D., at the age of 33 years, 3 months. The Blessed Virgin Mary lived 60 years on earth. She was 15 years old when her Son was born, and lived 12 years after His death. M.J.D.

One Sky to Share. The French and American Journals of Raymond Leopold Bruckberger, O.P. Translated by Dorothy Carr Howell. Drawings by Jo Spier. New York, P. J. Kenedy & Sons, 1952. pp. 248. \$3.00.

"France is the land of the most morally uncertain people I have found anywhere in Europe," writes Richard Pattee of contemporary France. The reason for this depressing situation can be found in the French Journal of *One Sky to Share*. The shame of defeat is not easily borne when a nation's fall is caused by the duplicity of its leaders. France, the nation of honor, loyalty and patriotism has forsaken legitimacy. In World War II the French people desired to repel the aggressor, but the government was content to surrender. The Vichy regime established during the German occupation was more than a wartime measure; it was the culmination of corruption and decay which began with the French Revolution in 1789. The American liberation freed the country from its external enemies, the Nazis, but those from within, collaborators and Communists, continued to destroy. When a nation ostracizes true patriots, abandons real leadership and rejects the fundamental principles of Christianity, there is only one choice left—chaos.

The United States, the country which has not yet found itself, is the theme of the American Journal. The appraisal of American's intellectual, cultural and spiritual potentialities reveals a keen intellect which has penetrated the superficialities of modern life. The recognition and praise of achievement are not lacking, traits uncommon to the majority of Europeans making an evaluation of America.

Father Bruckberger's style is clear and straightforward and the reader will find not only tragedy, but also a wholesome humor especially regarding Dominican life in America. Impressions of a snowstorm or a sunset indicate the author's power of description and a rare sensitivity for the works of nature.

This priest-soldier-author served in the French Commandos during World War II and at the time of the Nazi occupation as a chap-

lain in the *Resistance*, later becoming the Chaplain General of this movement. He personally received General DeGaulle in the Cathedral of Notre Dame during the liberation of Paris, endangering his own life since German snipers were fighting in the Cathedral while the ceremonies took place. After that he was awarded France's highest military honor, *The Croix de Guerre*, for bravery in the field of battle. He served as a chaplain in the French Foreign Legion in North Africa and was associated with "The Little Brothers of the Sacred Heart," the congregation founded by Charles de Foucauld. As co-author with Jean Giraudaux he wrote *Les Anges du Péché* which won the French Academy award for the best film of the year. He edited *Le Cheval de Troie*, a periodical that met with great success, although later abandoned because of financial difficulties. Other literary achievements of Father Bruckberger include: *The Seven Miracles of Gubbio*, *The Stork and The Jewels*, and *The Knighthood of Truth*.

The translator, by giving occasional notes indicating Father Bruckberger's activities, omitted from the diaries, does much for the continuity of the story. This book is sure to prove both entertaining and informative for all who read it.

L.M.E.

The Book of The Saviour. Assembled by F. J. Sheed. New York, Sheed and Ward, 1952. pp. xxii, 420. \$4.00.

The sublimity and simplicity of Christ's life surpasses the comprehension of the human intellect and baffles the imagination. Only the Evangelists, under the inspiration of the Holy Ghost, could write this story with such earnestness and clarity; an equal has yet to be found. Yet down through the ages, because of a universal attraction, men have taken up the challenge to express, in the best possible way, the divine and human elements in the life of Christ. *The Book of The Saviour* has this end in view: To communicate to the people of this generation a knowledge of who Christ is and the influence He should have in their lives.

This book is divided into four sections: (1) The Hidden Years; (2) The Public Life; (3) From Palm Sunday to Pentecost; (4) To the End of Time. Since our calendar, regulated by Denis the Little, a monk of the sixth century, places the birth of Christ four years too late, the assembler has adopted the chronological order of Père M. J. Lagrange, O.P.

A prologue serves as an introduction explaining the role of the Jewish Nation in the story of our Redemption, beginning with the Creation of Man and ending with the close of the Machabean Dy-

nasty. Each section is preceded by a brief narrative largely drawn from the Gospels, which gives coherence and unity to the work. *The Word Made Flesh* and *The Redemption* are the theological appendices included at the end of sections (1) and (3). Both give evidence of arduous study and profound reasoning based on solid Catholic doctrine. The prose selections are taken from the works of such eminent scholars as Walter Farrell, Vincent McNabb, Gerald Vann, G. K. Chesterton, Hilaire Belloc and many other notable figures. *Herod, the Magi and the Star* by J. P. Arendzen and *The Objectivity of the Gospels* by Arnold Lunn will be of particular interest to the apologist. The most striking verse selection is *The Burning Babe* by Robert Southwell. It summarizes in a few words the life and mission of Christ. The two mosaics, *The Raising of Lazarus* and *The Entry into Jerusalem*, reflect an agelessness and purity of concept which are lacking in modern art. A discordant note is struck by a jacket design incongruous with the lofty character and quality of this book. The figure of Christ portrays weakness rather than strength. The whole color scheme gives the impression of "darkness" instead of "light." Here is a concrete example wherein the saying, "Do not judge a book by its cover," is verified. *The Book of The Saviour* is recommended to priests, religious, seminarians and well informed Catholic laymen.

L.M.E.

Edith Stein. By Sister Teresa De Spiritu Sancto, O.D.C. Translated by Cecily Hastings and Donald Nicholl. New York, Sheed and Ward, 1952. pp. 238. \$3.25.

Walls Are Crumbling. Seven Jewish Philosophers Discover Christ. By John M. Oesterreicher. Introduction by Jacques Maritain. New York, Devin-Adair Co., 1952. pp. 393. \$5.00

"What God's Son has told me, take for truth I do,
Truth Himself speaks truly or there's nothing true."

These two lines of Gerald Manley Hopkins state simply the conclusion that many men have reached since the coming to earth of the Son of God. These two books tell of seven who came to Christ as to "the Way, the Truth, and the Life."

Edith Stein, treated in both works, was a convert from Judaism and a rising philosophical light among the moderns, who spent her last years as a Carmelite nun and was put to death in a Nazi concentration camp "in the East." Her spiritual director, Dom Raphael Walzer, O.S.B., said of his holy penitent: "We do not know what God's

Providence has in store for her now. Will she be one day raised to the altars of the Church? Or will she only go down in history as an ideal personality? The latter would not surprise me. But one thing is certain: her example, her prayer and her works, her silence and suffering, and her last journey to the East will not easily fade from the memory of future generations. They will always radiate strength, and will awaken the longing for ever deeper faith, hope, and love." At the very least, an ideal personality! Is there anyone who cannot draw profit from an acquaintance with such an individual?

"This is the truth." With this judgment Edith Stein summed up her impressions of *The Life of St. Teresa of Avila, as Written by Herself*. This judgment was more than a mere appreciation of the devotion, simplicity, or sanctity of a great saint. It was rather a recognition that the union of this one creature with God was but a part of God's grand purpose—the union of every creature with its Creator. Seeing that a quest for truth could only be satisfied by Truth Itself, she sought to give her life to God. Ever the student, the intellectual, the seeker of wisdom, her end had to be, and was, entrance to the True Church.

The author, her Superior in the Carmel of Cologne, has succeeded very well in projecting the fullness and wholeness of a truly noble life. Through this biography, which she calls "a series of recollections and testimonies as exact as possible," we come to know and appreciate the reality that is Edith Stein. We, too, must echo her own words "This is the truth"; for here we find a child of our own generation attaining that union that must be the End for us all. We know the times of Edith Stein—they are still with us—and we can profit by her experiences in discovering Truth in the midst of so much error.

Walls Are Crumbling, although sharing in the same general theme as Sister Teresa's work, is decidedly different. Here we have the author going into the very minds of his subjects, trying to outline for his readers the thought patterns of these "men of moment." Father Oesterreicher, himself a Jewish convert, takes these undoubtedly fine minds, whose work, he says, "is a contribution that cannot be effaced from the history of ideas," and closely considers their lives and writings to see in what way they were led to discover Christ as the Messiah and the Son of God. His task was difficult, and the result does not make easy reading; but, as he himself said in the Preface, this book "was written for those who would rather think than not." However a great deal is lost because the author has failed to make clearer distinctions between the *ipsa verba* of his subjects, and his own interpretation of their words. Since he has taken a phil-

osophical approach to his topic, the reader is only asking his due in the request for a more orderly mode of exposition. Artistic and literary effects should only be used to assist in the clarification of truth and to make it more easily comprehended. In this book they seem to interfere and take away much of the light.

However, *Walls Are Crumbling* does offer the reader excellent contact with a pattern that is certainly the desire of every Christian—the acceptance by the Jewish religion of Jesus Christ as the Messiah and the Divine Redeemer of the human race. R.M.R.

The World's First Love. By Bishop Fulton J. Sheen. New York, McGraw Hill, 1952. pp. 285. \$3.50.

Love is the theme of this recent book by Bishop Sheen. In his usual expressive manner, he shows how love is the foundation of the unique relationship which exists between Mary, the Mother of God, and the world in which we live. Throughout the ages, Mary, by reason of her divinely bestowed privileges, has been recognized as the "ideal Woman" and honored as the model of all womanhood.

The book, divided into two main sections, first affords the reader a clear insight into the life of Our Blessed Lady, a life unblemished by sin, a life so pure and virtuous as to have attracted the love of Divinity Itself. Mary is portrayed in these first eleven chapters as chosen from among all women to become the Mother of the Word Incarnate, this being the privilege which entitles her to special devotion and honor.

In the second section, the world with all its sufferings, hatreds, and conflicts is vividly depicted. And amid all this worldly confusion, it is Mary who stands as a beacon pointing out the way to her Divine Son. "Repentance, prayer, sacrifice, these are the conditions of peace." If the world wishes to regain peace, the Bishop admonishes, its hope lies in devotion to the Queen of Peace, the Madonna of the World.

Bishop Sheen in this work has paid a beautiful tribute to the Blessed Mother. We can have nothing but gratitude that he turned his unparalleled talent to the composition of a book which is the overflowing of his devotion to *The World's First Love*. G.H.K.

Back Door to War. By Charles Callan Tansill. Chicago, Henry Regnery Co., 1952. pp. x, 690. \$6.50.

Professor Tansill offers a rare and startling version of American diplomatic history culminating in American responsibility for World

War II. The author's principal premises are founded upon the supposition that "the main objective in American foreign policy since 1900 has been the preservation of the British Empire" and the imputation that "Henry L. Stimson's non-recognition doctrine toward Japan was a bomb whose long fuse sputtered and burst into the flame of World War II."

The proofs of these premises run through a vigorously worded 690 page review of American foreign policy, based largely upon data obtained from the files of confidential correspondence in the Department of State. Professor Tansill's findings, presented in a frank, bold manner, are at times amazing, and read with a view to the author's acknowledged position of authority in the field of American Diplomatic History, strike a firm challenge to current belief.

Henry Steele Commager, one of the nation's foremost historians, described a previous work by Professor Tansill, *America Prepares For War* (World War I), as "the most valuable contribution to the history of the pre-war years in our literature." In the preface to this celebrated volume the author stated that he had "no thesis to prove nor any viewpoint to exploit. My main endeavor has been always to treat in an objective manner the most important questions in foreign policy. . . . Crusading zeal is hardly the proper spirit for the impartial historian." The omission of such a declaration in the introduction to *Back Door To War* is a significant one.

Professor Tansill wields a mean ax; it finds lodging in heretofore recognized accomplishments of American diplomacy, and seeks a still further target in the myth surrounding the heralded heroes of world peace in modern times. The aim which should be afforded by true historical investigation in some instances is lacking. It is the task of the discerning student of history to determine and separate facts established by the author's specialized scholarship from assertions attributable to apparent prejudice. Therein lies the measure of benefit to be had from a reading of *Back Door To War*.

The professor very definitely has a point to make, and pulls out all the stops in doing so. When argumentation hits shallow water and documentary evidence wears thin, a bit of personal interpretation is helpful. As Secretary Hull was spurning a Japanese olive branch in one of the early chapters, support to this opinion was afforded by frequent excerpts from Ambassador Grew's diary. The ambassador, however, strikes a discordant note at the climactic point in negotiations with the concluding notation: "The president had played his cards well . . . as a result he gets an entirely new and more friendly orientation of Japanese policy toward the United States." Professor Tan-

sill, intent on maintaining his position, dismisses the implication with his own observation, "It is quite surprising to find Mr. Grew *refusing to read* the abundant evidence that revealed the Japanese good will and to *strike* a note of unfairness. . . ."

The reader is conducted through chapters of an extensive review covering our relations with Japan from the time of World War I. The trend of thought reveals itself in the chapter sub-titles, *Stimson Prepares a Path to War, Stimson Helps Push Japan Out of the League, Japanese Gestures of Friendship Are Rebuffed by the United States, The President's Attitude Toward Japan Becomes Increasingly Belligerent* until finally *We Maneuver into Firing the First Shot at Pearl Harbor*. Yet, search though the reader will for a defense of Japanese conduct in the Far East, and particularly her intervention in Manchuria, Professor Tansill produces little more than a negative argument with the proposal of a questionable Japanese Monroe Doctrine. He relates: "Japan merely took a leaf from the book of American national defense and announced indirect control over the petroleum resources of Manchukuo. China would not like this action and neither would other countries that had hoped to exploit the riches of North China, but for Japan this control took on the aspect of a national imperative."

German and Japanese claims are given a generous hearing, extremely so. If there exists a suggestion of German and Japanese intentions of peace in the State Department archives, it has its play. Oftentimes the evidence is persuasive, but at other times is not so convincing. How Professor Tansill's disclosures weigh against the commonly known facts of history which point an indicting finger toward Germany and Japan is the bone of contention that the author totally ignores. It is precisely the avoidance of such objective inquiry that renders this work more a personal thesis, indeed an interesting one, than a conclusive judgment of the causes of World War II.

J.D.K.

De Pulchritudine. Inquisitio Philosophico-Theologica. Dissertatio ad Lauream in Facultate Theologica Sancti Stephani Salmanticensis. By Jordan Aumann, O.P. Dubuque, Iowa, Dominican Fathers, 1951. pp. 190.

Though in recent years scholastic philosophers have given increased attention to the nature of beauty, Christian thinkers have been rather negligent in developing a Theology of Beauty. This is unfortunate, and especially so when the multiple and rather manifest

rewards of such a development are clearly delineated. With the modern world substituting the cult of art for true mysticism, and doing so deliberately, there is need for a direct and convincing remedy. This can come only from a clear demonstration in modern language of the truth that all created beauty, including the works of man, is but a participation in the perfect beauty of Almighty God.

Father Jordan Aumann's work is a significant effort toward the development of such a Theology of Beauty. Its expressed purpose is to span the infinite distance between created and divine beauty. After a survey of the history of philosophical and theological thought on the subject, he investigates the nature of the beautiful and its psychological implications. This is a prelude to Father's main purpose of showing, in the light of faith, wherein lies the beauty of God Himself and His Revelation to man. He exposes at length the beauty of the Trinity, the Incarnation, and the supernatural destiny of mankind. Fittingly enough, he concludes with a chapter on the beauty of the Blessed Virgin Mary.

De Pulchritudine, being a profound and technical study written in Latin, is intended for the complete theologian. However, it is hoped that someday a good English translation will give it the wider audience it deserves.

W.P.H.

The Study of the Bible in the Middle Ages. By Beryl Smalley. New York, Philosophical Library, 1952. pp. xxii, 406. \$7.50. (2nd ed. revised and enlarged.)

This is a second edition, revised and enlarged, of a book which met with instant and extensive admiration when it first appeared in 1940. The author is a woman, a historical scholar of the very first rank. She is not a Catholic nor does she claim any competency in the exacting field of theological studies. This limitation, while it has, of course, affected somewhat the depth of penetration and even the scope of her inquiry, has not unduly intruded itself into the final results of this remarkable book.

In the first place, Miss Smalley has entered an area in which she is almost entirely alone, at least as far as English-speaking scholars are concerned. Medieval exegesis is in all truth a vast, unexposed continent for the student, both of Sacred Scripture and of history. It is history at which the present author excels; in fact, a combination of minute and painstaking documentation and clear, sound historical interpretation such as she evidences, is quite rare among us. Pioneer work is not easy; hence we are doubly grateful to Miss Smalley for

this gigantic labor of clearing a path through the dark jungle.

The work comprises six chapters, each of which examines carefully the exegetical method of a segment of medieval thought. The patristic penchant for "spiritual" exegesis is afforded brief and interesting treatment. Miss Smalley seems to have relied heavily here on the findings and conclusions of contemporary French theologians. We cannot find fault with this safety measure, in view of the extremely controversial atmosphere which today surrounds patristic exegesis. There are chapters on the monastic and cathedral schools, the Victorines, the first "exegete-theologians," and, lastly, the Friars. Throughout her study, the author envisages medieval bible study under the twofold aspect of key to the period and to a large portion of social history in itself. She writes: "The study which medieval scholars most respected and which they gave their energies to, must have some bearing on the history of their civilization."

Of special interest to us is the splendid study on the exegesis of our own Dominican brethren, beginning with Hugh of St. Cher and including St. Albert the Great and St. Thomas Aquinas. Deserving of separate analysis in its own right is Miss Smalley's thesis of the influence of the philosophy of Aristotle on medieval exegesis, on that of St. Thomas in particular.

It may truly be said that the book covers the entire field of medieval biblical study, i.e., of Christian exegesis. This does not mean that the edifice is completed with this work—far from it. But Miss Smalley has definitely laid the groundwork, and her work of foundation-laying deserves to endure.

P.R.

One Shepherd. By Charles Boyer, S.J. Translated by Angeline Bouchard. New York, P. J. Kenedy & Sons, 1952. pp. xvi, 142. \$2.00.

Father Boyer writes *One Shepherd* with a twofold intention: first, to give an up-to-date picture of the present situation in this problem of reunion, and second, to show what can be done now and in the future by all who wish to see the day when there is "but one fold and one Shepherd."

Father Boyer is president of *Unitas*, a movement which works for the reunion of all disunited churches to the One True Church of Christ. He edits the association's official organ *Unitas*. Therefore he speaks with authority and a clear understanding of the difficulties in this problem. In these pages, he states that the greatest evil of the disunion is that it is contrary to the express will of Christ, when He said, "that they all may be one"—that they may be perfected in unity.

After giving a brief history of the various breaks from the Church, the author tells what attempts at reunion have been made, and what other attempts can be made. He reminds us that it is necessary to know what the difficulties of reunion are, before they can be overcome. He mentions these obstacles as the long duration of schism in the East; and in the West, the internal divisions among the Protestants which make it impossible to consider them as a single group.

The world renowned Jesuit also reminds us that nobody more ardently wishes reunion than the present Pontiff, Pius XII. He quotes the Vicar of Christ: "Oh! that this Holy Year could welcome also the great return to the one true Church, awaited over the centuries, of so many, who, though believing in Jesus Christ, are for various reasons, separated from her."—"For all those who adore Christ—do we open the Holy Door." Indeed the Holy Door of the Church is still open for the separated brethren to enter in; but they cannot enter in "unless the doctrine of the Church be declared integrally and without compromise, and it be maintained unequivocally and without diminution." (Instruction published by the Holy See in May, 1950)

In the final pages of this little book, Father Boyer points out the means for attainment of unity. The first means is prayer. All Christians must pray that they may be one, for it is the express will of Christ. Catholics must pray specifically for their separated brethren. The second means is action, that is, the good example and self sacrifice of a holy life. If everyone utilizes the means, prayer and action, there will be that unity of faith, which the Council of Trent declares is so necessary for Man's salvation: "Faith is the beginning of Man's salvation, the foundation and root of all justification, without which it is impossible to please God and to attain to the fellowship of His Children." (Denz. n. 801)

C.H.O'B.

The Home and Its Inner Spiritual Life—a Treatise on the mental hygiene of the home. By a Carthusian of Miraflores. Westminster, Newman Press, 1952. pp. vii, 256. \$3.50.

Within the last decade there has been a great increase in the amount of worthwhile information available for the Christian about to enter marriage, the career of building a Catholic home. Numerous books and pamphlets joined with Cana and Pre-Cana conferences have helped Catholic couples to see marriage for what it really is—a Sacrament of the Church, a means of saving their souls.

The Home and Its Spiritual Life is an addition to this category of Catholic thought. In an appealing manner, the author has brought

together a synthesis of psychology and religion—a natural and supernatural consideration of man before and during marriage. He has taken man as he is, and tries to show the best way for him to become what he should be. All this is done in a manner aptly calculated to inspire and encourage the engaged and the newlyweds to be truly Christlike in every moment of their married life, thus giving them a happy, holy and contented marriage.

Whether or not the author is the former Dom T. V. Moore, O.S.B., now a member of the Carthusian order (as one quickly suspects in reading this work), the insight into the working of the mind of man and the deep knowledge of the place of the home in contributing to his salvation shows a thinker of psychological and spiritual depth. This is a rewarding work, both in the sense of pleasant reading and in the sense of helpful information. The sooner Catholic couples imbibe these basic tenets of Christian happiness, the sooner they will become happier Christians. R.M.R.

Reminiscences of Sister Elizabeth of the Trinity. Translated by a Benedictine of Stanbrook Abbey. Westminster, Md., The Newman Press, 1952. pp. xi, 265. \$3.50.

This book of *Reminiscences*, written and revised by the Discalced Carmelite Nuns of Dijon, is a biography of Sister Elizabeth of the Trinity. Following her death, the usual circular letter or obituary notice was sent to the other monasteries of the Order. This letter "led them to suspect, and rightly, that the story of this soul must reveal a fidelity beyond the ordinary, and a considerable number of them expressed a wish to know it." The *Reminiscences* are the answer to those requests. Drawn as they are from Sister Elizabeth's own letters and spiritual notes, the recollection of her friends, and of the sisters who knew and lived with her during her brief religious life, the *Reminiscences* present quite a complete picture of the life of Sister Elizabeth. This tableau would be more complete had she not destroyed most of her Diary. Fortunately one note book and many of her letters survive.

The book is divided into four parts: her life before she entered Carmel; the first part of her life at Carmel; the second part of her life at Carmel; and a group of five appendices. The appendices contain two Retreats Sister Elizabeth composed; her celebrated prayer to the Blessed Trinity; a number of her letters and finally some brief information on the exhumation of her body during the Diocesan Process.

Being an interesting biography of a good Religious, this book should prove very profitable reading for Religious in general and Sisters in particular. Yet since virtue and holiness in others always attract us even though our state in life may be different, many laymen will find a thrilling sense of inspiration in reading this sketch of the one who styled herself as "The Praise of Glory." We hope that many parents will read about Sister Elizabeth's childhood and be led to follow the example of those who trained her. We read how her mother taught the child to conquer herself and her faults. She instructed her in the practice of virtue and preserved her in a simplicity full of candor and humility. Her grandfather also contributed to her formation, for he knew how to hold her interest with stories suited to train the minds of young children. Such training is not as widespread today as it could be. We hope that this good example will encourage others to follow suit and thus more perfectly fulfill their duties.

We feel quite confident that no little profit will be gained by those who read the *Reminiscences*, especially, if they be Religious.

R.M.G.

The Nature of Some of our Physical Concepts. By P. W. Bridgman. New York, Philosophical Library, 1952. pp. 64. \$2.75.

The March Toward Matter: Descensus Averno. By John MacPartland. New York, Philosophical Library, 1952. pp. 80. \$2.75.

These two books represent Philosophical Library's latest contribution to the rapidly growing literature on the philosophy of science. For the Thomist, they offer signs of encouragement. The first is a retrenchment from the thorough-going operationalism formerly propounded by Bridgman; the second, an offer for a modern *rap-prochement* based on a return to scholastic thought.

Of the two, Bridgman's is the more significant work. It consists of three lectures: the first gives a general statement of the revised view of operationalism; the other two make some applications to the fields of thermodynamics and electromagnetic theory respectively. Several concepts used by physicists are re-examined in the general treatment, notably "field," "action at a distance," "empty space," and "velocity of light," all of which offer some difficulty to the operationalist. Results of the study indicate that the concepts of "action at a distance" and "field" can only be distinguished by *verbal* operations; instrumentally, the distinction is meaningless. "Empty space" comes "perilously close to an inner contradiction" (p. 19), and is not a

legitimate *instrumental* concept. Finally the concept of "thing traveling" cannot be verified by any instrumental technique; it is predominantly a *paper-and-pencil* concept that has value "because it enables us to make our mental experiments and conduct our paper-and-pencil operations in a congenial fashion closely analogous to the way in which we treat ordinary material macroscopic objects" (p. 21).

The threefold distinction of instrumental, verbal and paper-and-pencil operations does not get to the heart of the modern physicist's difficulty. This would seem to reside more in the fact that for the physicist, as Bridgman notes, "instrumental contact affords the only 'reality' which he accepts as pertinent" (p. 10). But the encouraging signs are that the author has come to a suspicious attitude towards limit concepts; that he recognizes mathematical concepts to be different from physical concepts; and that, despite this, he grants that a differential equation "is something of which it makes sense to ask 'is it true?'" (p. 13). Better yet, he seems to admit now a certain connaturality in the knowledge process: "logically we have nothing unique but are adopting a particular convention because of the naturalness with which it enters our common sense scheme of thought" (p. 22). It is reassuring to see the physicist admit that his thinking has something in common with that of ordinary people.

The fundamental difficulty of operationalism is that, like most modern errors, it takes a materialized view of the mind. The refutation of such a view is the burden of the second book, *The March Toward Matter*. Unfortunately, the presentation of the thesis leaves much to be desired. MacPartland's style is uneven, his citations lengthy and not always to the point, and his technique analysis marred by digressions into social, moral, and even religious matters. In general, his thinking is not clear enough for beginners. Yet it must be said to the author's credit that he has given some insights and analogies that will be helpful to the advanced Thomist in refuting errors in modern theories of knowledge.

There is a misprint on p. 58, the fourteenth and fifteenth lines being interchanged.

A.W.

Theology and Education. The Aquinas Library. By Thomas C. Donlan, O.P., S.T.D. Dubuque, Wm. C. Brown Co., 1952. (First presented as a doctoral dissertation to the Pontifical Faculty of the Immaculate Conception, Dominican House of Studies, Washington, D. C.) pp. viii, 134, with bibliography. \$3.00.

As far back as 1936, Etienne Gilson made the wise observa-

tion that "one can be a scientist, a philosopher, or an artist without having studied theology, but without theology one cannot be a Christian philosopher, scientist, or artist." With these words, aptly expressing the intimate, organic relation of theological training to integral Christian living, Father Donlan concludes his splendid essay on theology and education. The topic he has chosen is one of grave importance, and the efforts of many interested persons have borne witness to the vital interest it holds for Catholics today. Texts have been put forth, articles have appeared in various journals, much has been said at conferences and conventions, but little has been settled. In fact, a controversy currently rages over the precise value of theology for the educational curriculum. The present book should contribute notably towards clarifying the issues and delineating in intelligent fashion the elements involved, as well as formulating an adequate and ultimate solution.

In his first section the author examines carefully what is meant by "theology," relying, of course, on the solid doctrine of the Angelic Doctor and his principal commentators. He then proceeds to offer what amounts to a theological explanation of the encyclical letter of Pope Pius XI, *On the Christian Education of Youth*. In five splendid chapters Father Donlan treats of theology and Catholic education and of the "four causes" of Catholic education: man, the material cause or subject; virtue, the formal cause or pattern; the agencies of education, or his efficient causes; and the goals of education, its final causes. In this section the author draws almost exclusively from the official teaching of the Holy See and the officially approved teaching of the Church's Common Doctor. His presentation here is irreproachable and his conclusions are irrefutable.

The book then takes up the question of religious education in the schools. Here again the keen insight and prudent judgment of Father Donlan are most evident. The opinions of the opposition are stated fairly and accurately while the foundation on which these opinions rest, as well as the consequences towards which they lead are exposed and rejected in the light of calm, certain truth.

Lastly, Father Donlan asserts a number of conclusions which follow inevitably from the treatment of the subject he has made. We may state here, because of their intrinsic and vital importance, the three conclusions which the author says are fundamental: 1. The proper and immediate goal of the course

of theology for the laity is scientific and sapiential knowledge of the truths of revelation. Consequently, whatever is essential to this science and wisdom must be included in this course. 2. The ultimate use of this knowledge is the personal sanctification of the student. Consequently, whatever is conducive to this end must receive special emphasis within the framework proper to divine wisdom. 3. The proper function of the laity which is common to all laymen is to mediate between the spiritual and temporal orders. Consequently, whatever is proper to this end must receive special emphasis within the framework proper to theology.

We may take this opportunity to add a word of sincere congratulations and best wishes to the Dominican Fathers of the Province of St. Albert the Great on their inauguration, with the present work of a new series of doctrinal studies under the title of *The Aquinas Library*. Let us see many volumes in the future from this undertaking, of the same high calibre as the initial volume.
J.P.R.

From Confucius to Christ. By Paul K. T. Sih, with Preface by Bishop Fulton J. Sheen. New York, Sheed and Ward, Inc., 1952. pp. vii, 231. \$3.00.

Bishop Sheen in the Preface to this charming book appropriately remarks that "one derives the impression from this work of Dr. Sih that all the wise men of China helped prepare him, as much as nature can prepare anyone, for the gift of Faith." It appears to this reviewer that this was primarily Dr. Sih's intention. For we must agree with another reviewer that from this spiritual Odyssey "Whether it is an unconscious discretion bred by his years in China's diplomatic service, or whether it is an innate Oriental reserve, the end result is that very little of Paul K. T. Sih himself emerges from the book." (Trese, *Commonweal*)

The striking feature of "this first attempt to describe my religious pilgrimage" is that it brings vividly before the Western reader the vigor that the age old Asiatic cultural heritage can have, and must have, as a fertile soil in which the seed of the Gospel of Christ can germinate, take root, and blossom forth into its full flower. China once again will have its springtime of planting.

"I am not one who was born in the possession of knowledge," quotes Dr. Sih, the present Director of the Institute of

Far Eastern Studies at Seton Hall University, but, "I am one who loves the past and earnestly seeks to understand it." (Confucius, *The Analects*, VII, 19) These two sentences from Confucius summarize the point of view taken in writing about the great influences on his conversion to Catholicism.

This sincere, humble story should be appreciated, though not in the same degree, by those who have read that remarkable book *Beyond East and West*, by Dr. John Wu, Paul Sih's godfather.
B.M.M.

The Alexandrian Library. Glory of the Hellenic World. By Edward Alexander Parsons. Houston 6, Texas, The Elsevier Press, 1952. pp. xii, 468, illus. maps, bibliog. \$7.50.

The author, a New Orleans scholar, lawyer, and bibliographer, relates in this fully documented work the fascinating history of the museum and library of Alexandria, Egypt, founded about the year 300 B.C. In his narrative, Mr. Parsons first gives a history of the times just previous to the establishment of the city of Alexandria by Ptolemy I. We have a glimpse of the great warrior and statesman, Alexander the Great. We follow the triumphs and defeats of the Ptolemies, the rulers of Egypt. The Silver Age of Greek culture is opened to view. It took the author seven years of intensive research to gather the material for this excellent work, involving an investigation of all possible sources: Greek, Latin, Syrian, Ethiopian, Arabic, together with the labors of American, English, French, German, Italian, Dutch, and Russian scholarship. From these fonts, Mr. Parsons traces the founding of the library, its personnel, the collecting of the manuscripts, their classification and cataloguing, and the editing of them by the leading scholars of the day who were brought to Alexandria by the Ptolemies. The work will prove of interest to the general reader as well as the scholar. Librarians and historians will find in its pages an excellent survey of the history and culture of the Hellenic world. It is the first full length treatise in English of this famous library which was finally destroyed by the Moslems in 646 A.D.
R.A.

The History of Spain. By Louis Bertrand and Sir Charles Petrie. New York, Macmillan Co., 1952. pp. xii, 431. \$6.00.

The new and revised edition of the *History of Spain* still remains

one of the standard, authoritative sources of information on Spain. This second edition is substantially the same as the original and is brought up to date. The original edition ended with the establishment of the 2nd Republic in 1921. This new work covers the period of the Civil War and ends with the close of the Second World War.

The purpose and object of the authors of this work was to present the old and new Spain in the light of true history, shattering the gloomy legends cast about Spain by hostile and prejudiced historians. The infamous "Black Legend" is dispelled and Spain is presented as she truly was. More important though to the average reader is the latter section of the book with the added chapters which deal with the Civil War. This has been a sore and touchy subject, especially to the American reader, who has been exposed to a powerful and devastating propaganda campaign concerning the cruelties and injustices of the Franco rise to power and the present Franco government. Documentative evidence is presented so that an open minded reader may see for himself the true state of affairs in the only nation in the world which has successfully conquered the cancer of Communism.

The authors have presented to the historical world a work which should do much to rout the prevalent opinion that Spain, a dark and mysterious region, is a place set apart from the rest of nations. It is a very difficult task to destroy the tradition of our Anglo-Saxon impression of Spain which has been in the making for more than 250 years. Deep rooted preconceptions must be torn out and dark tales exposed to the white light of true history. The *History of Spain* presents an entirely new evaluation of the powerful Hispanic influence, not only in the New World, but also in Europe itself. The Pyrenees of Spain had housed the first parliaments of Europe. Freedom was a practical thing for the Spaniard who loved it with a fierce fire born of long subjection. Spain supplied a new thing in history—the urge toward emigration, the dream of a broader, richer, happier life. This was the result of her conquest of America, which sent other nations hurrying to claim their share of this New World.

Facts which have always been taken more or less for granted are shown to be invariably misrepresented. The conclusion which one reaches upon reading this book is that a great injustice has been done to Spain and that she deserves to take her rightful place high in the roll of the family of nations, as a

great Christian country, the land which not only sent soldiers to explore and claim, but also sent missionaries to convert and civilize. Sir Charles Petrie states in the preface that it was the purpose of M. Louis Bertrand and himself, not only "to narrate truthfully the history of Spain, but also to show her contribution to the common stock of our civilization." This they have done and admirably so. T.J.K.

Christian Design For Sex. By Joseph Buckley, S.M. Chicago, Fides Publishers Association, 1952. pp. 216. \$3.50.

"In the modern atmosphere of godlessness and materialism, the true dignity of human generation has been all but submerged in a maze of worldliness, selfishness, and sensuality, while the time-honored virtues of purity, modesty, and chastity have been the objects of persistent attacks." The truth of this statement, made by Archbishop Joseph Francis Rummel in his foreword is manifest and clearly indicates the responsibility of those charged with the sex education of our youth. This responsibility rests primarily on parents, secondarily on teachers. As the home is the place where the child is fed and nourished and taught to say his prayers, so the home must be the place where there is first inculcated a reverence for the sacredness of sex in the plan of human life.

Many parents and teachers are at a loss in fulfilling their obligations to impart such instruction. A certain repugnance is often felt, as though sex were merely an animal function. The answers are known but a terminology is lacking. Father Buckley, a professor of Theology at Notre Dame Seminary, New Orleans, and a man of wide experience in lecturing on the ethical aspects of sex to various groups of the Cana Movement, here presents us with a book which admirably fulfills these needs. The problem of sex is treated in a straight-forward and clear manner, at once showing its proper function in the pattern of life and pointing out the pitfalls that arise from a misunderstanding or violation of this most sacred God-given appetite. General principles are laid down for the guidance of the reader; correct terminology is used and explained and recourse is had to the teaching authority of Holy Mother Church in confirmation of the author's conclusions. Much thought and research have gone into the writing of this book. Father Buckley looks to the Master of the schools, Saint Thomas Aquinas, for a deeper understanding of the complexities that are involved in a true

appreciation of the human personality. The conclusions of Saint Thomas have been incorporated into an excellent treatment of a function innate to the human race and yet a perennial subject of unwanted ignorance. The book is unique in that it is at once profound, touching the roots of the problem, and yet written in a clear and simple style. It is a book that can be read and grasped by the average reader.

The first part discusses the whole pattern of sex as intended by God the Creator. A clear distinction is made between *passion*, better known as lust, and the *human passions*. The norms of modesty and the pitfalls to be avoided are discussed at length. The second section looks at marriage from the Man's view and the Woman's view. The great dignity of marriage is treated in a chapter on Marriage as a Sacrament. A chapter on Marriage and Consecrated Virginity completes the author's adequate delineation of a *Christian Design For Sex*.

Our Blessed Mother told the children at Fatima that many were falling into hell because of sins of impurity. In these days of impurity and immodesty a true understanding of the Christian pattern for sex is incumbent upon all. Father Buckley's book offers invaluable aid to parents and others charged with the responsibility of sex education. C.A.F.

One of the Fifteen Million. By Nicholas Prychodko. Boston, Little, Brown and Company, 1952. pp. 233. \$3.00.

Dr. Bella Dodd, a former member of the National Committee of the Communist Party until her recent baptism by Bishop Fulton Sheen, has emphatically scored the result of men turning to false redeemers such as Hitler or Stalin. She said that as often as they have so acted, "they have crawled back on their hands and knees, slobbering blood, mutilated, deformed slaves—no longer characterized with the dignity of persons and elevated to the destiny of children of God."

Nicholas Prychodko's, *One Of The Fifteen Million* gives shocking testimony to the truth of the Dodd statement. Prychodko was a university professor in Russia and in good standing with the state. However, his "unfavorable background" kept him under the constant surveillance of the secret police. It seems as though his father had owned twenty-five acres before the revolution, and this, coupled with the fact that he was a Ukrainian, caused him to be regarded with suspicion.

Suddenly, just three years before Germany struck against Russia, he was seized by the N.K.V.D. for "questioning." The police favored a "confession" to enhance their prestige and to fulfill the slave labor quota for Siberia. The investigation methods of the secret police in attempting to gain a false confession reflects the nauseating, diabolical hate, which characterizes dialectical materialism. Justice and mercy are not for animals—and men are merely animals to an atheistic government. During the actual "questioning" period, which lasted for the greater part of four days, he was not given food or water. Prychodko related, "apart from the incessant beatings, the orders to confess, the tricks played on me, and the vile Russian curses, I never heard any concrete charges laid against me by the investigator."

Finally, Prychodko was sentenced to ten years in Siberia, that hopeless land of terror where millions of Russians have been sent—and from which so few have returned. His account of the following three years as a slave laborer under the iron heel of degenerate guards offers a frightful explanation of why so few return. Nor would he have returned but for an unusual pardon granted after three years through what Prychodko called a miracle worked by "my dear dear mother's prayers and efforts." That loyal mother had touched the heart of a rather high official to win the rare document.

But release from Russian slavery did not restore the limited freedom of Russia. As an ex-prisoner, he must now proceed to a small Ukrainian village. Here he was again arrested when the German army approached that sector. Only a thrilling escape saved him from death, as Moscow had ordered all ex-prisoners and "suspects" to be put to death lest they should fall into German hands. German occupation meant salvation to Prychodko. After the war, he migrated to Canada from his German prison camp.

This story, poignantly told in a simple and fast moving style, should prove appealing, as well as educational, to the general reading public.

J.H.M.

The Golden Thread. By Louis De Wohl. Philadelphia, J. B. Lippincott Co., 1952. pp. 254. \$3.00.

Louis De Wohl, who has written so well of such great Saints as Thomas Aquinas and Augustine, here turns his talents to a life of St. Ignatius Loyola, and the results of his efforts are

thoroughly gratifying. The life of the great founder of the Society of Jesus offers a brilliant vista and almost unlimited horizons for the novelist-historian and the author has utilized all these possibilities to their fullest extent.

A work such as this might well have suffered from two faults: 1) It could have failed in its delineation of the spiritual life of its protagonist, or, 2) It could have been found wanting in its description of the age in which St. Ignatius lived. But in both these respects Mr. De Wohl has acquitted himself admirably.

When he describes the movements of grace in the soul of the great Basque nobleman, his words always ring true and never smack of the maudlin or sentimental. What he has to say he says directly but not without delicacy or feeling. His descriptions are replete with well chosen phrases and finely turned figures; yet we never are subjected to an over-flourish. His success in placing St. Ignatius against the background of the age in which he lived and in creating the atmosphere of his contemporary milieu can only be termed brilliant. The colorful pageantry as well as the vivifying spirit of the 16th century has found a skillful interpreter in Mr. De Wohl. His vivid style reaches its peak in his description of the sack of Rome.

The author deserves well of the reading public, especially Catholics. For within the pages of his works they can gain not only a good deal of historical knowledge but what is more important a profound realization of the stature of the Saints. May we see more works from his very capable hand. J.F.C.

State of Perfection and the Secular Priest. By C. H. Dukehart, S.S., S.T.D. St. Meinrad, Indiana, A Grail Publication, 1952. pp. x, 186 with index. \$3.00.

It would be difficult to exaggerate the interest shown in the subject of this book in recent years. Theologians in Europe, especially in France, and even in the United States, have approached the question of the state of life of the diocesan priest, as well as the relation of that state with other states of life, from several different angles. Father Dukehart's purpose is to set forth, in strict theological fashion, the thesis that the secular priest is in the state of perfection.

After an introductory chapter on the sacerdotal obligation to what the author calls personal perfection, the book proceeds, developing an extended study of the notions involved and the

state of the problem, presenting the case for both sides of the controversy, and stating at length the opinion embraced by the author himself. The final chapter offers evidence, alleged in support of the author's thesis, from pre-Code law and the early Fathers. Father Dukehart is obviously a well-trained and conscientious theologian, and his manner of procedure is of uniform high calibre throughout. We question, however, the theological accuracy of his exegesis of a number of passages from Sacred Scripture, cited in confirmation of various points. On the other hand, his presentation of the doctrine of St. Thomas is, at least in its expository aspect, excellent. Lastly, the author shows a gratifying familiarity with the outstanding authorities on his subject, both ancient and modern.

As for the thesis itself which Father Dukehart defends, we should note in the first place his insistence that it "does not contradict the teaching of St. Thomas, even though it is quite evident that this point of view differs from that of the Angelic Doctor" (p. 136). Further, the author is very convincing in maintaining that, while the view held by St. Thomas was not incorrect; still, it would be incorrect to hold this same view today. The position adopted by Father Dukehart is a sound one, and a clear understanding of that position would provide one with increased respect for and admiration of the calling of the diocesan priest.

J.P.R.

In Charity Unfeigned. By William P. Furlan. Paterson, N. J., St. Anthony Guild Press, 1952. pp. x, 280. \$2.75.

In presenting this book, *In Charity Unfeigned* Father William P. Furlan has inscribed a monument to the memory of a last century apostle, Father Francis X. Pierz, at the request of His Excellency Peter W. Bartholome, Coadjutor Bishop of St. Cloud.

The life of Father Pierz as a missionary among the Indians is almost identical with the life of the great Dominican apostle of the Northwest, Father Mazzuchelli. The advent from a foreign country, the misunderstandings with superiors, and the successes amid great trials typify the heroic apostolates of both men.

From a perusal of this book much information can be gleaned about the Indians and of their exploitation by greedy white settlers. The searing observation that "English rum has destroyed more Indians than ever did the Spanish," gives the lie to those English historians who would point the lily white finger

of repudiation at the Spanish colonizers of other sections of this country.

That this book serves as a fitting tribute to a patriarchal missionary of Minnesota is assured. A glance at the citation of sources convinces one of the tedious labor of love expended. Yet that it will be well received by the general reading public is improbable, because of its precise detail and repetitious relation of facts.

W.P.T.

The Conquest of Life, Conferences on Timeless Truths. By John W. Cavanaugh, C.S.C. Edited with a biographical sketch by John A. O'Brien, Ph.D. Paterson, St. Anthony Guild Press, 1952. pp. 256. \$2.50.

Every so often a collection of the most significant addresses, sermons or lectures of a noteworthy personage of our land appears in print between the covers of a book. More often than not, it would be wished that they had remained out of print, or, at least, that they had been permitted to mellow between the covers of a private note-book. The reason is that, obviously, they were never intended to be read, but to be heard, to be listened to when delivered. Consequently, they make very poor literature.

It can be easily asserted, however, that such is not true in the case of *The Conquest of Life*. Displaying his usual sound judgment and good choice, Father O'Brien selects some fifteen of the outstanding addresses of the former president of Notre Dame University and presents them to the reading public both as a memorial tribute to the beloved Father Cavanaugh and as vital thought-provoking material for the reader. Of course, it would seem that the exceptional genius of Father Cavanaugh made the editing choices much easier. For, in written form these addresses lose very little force and captivate the interest of the reader immediately.

The sub-title of this volume rightly describes the nature of these addresses by heralding them as 'Conferences on Timeless Truths.' This is exactly what they are! "The Price of a Soul," "Christ the Teacher," "The Modesty of Culture," and "Religion and Education"—are some of the topics so warmly and understandingly treated in these addresses. It would behoove "a world confused, perplexed and groping for the right path ahead," to read and ponder these 'timeless truths' couched in such beautiful and convincing language.

In *The Conquest of Life*, the reader meets a great personality through Father O'Brien's excellent biographical sketch and through the addresses themselves. It takes very little reading to be convinced that you are making the acquaintance of an outstanding man of God. It becomes evident that the lifelong priestly endeavors of Father Cavanaugh were almost exclusively devoted to the formation, according to principles of true Christian living, of the pliable characters of the thousands of American youth who came under his care at Notre Dame. He was indeed 'A Builder of Men.'

Needless to insist then, this book is to be recommended to the college freshman and the professional graduate alike. It can inspire the one and refresh the other! M.C.G.

Kinships. By Antonin Gilbert Sertillanges, O.P. New York, Declan X. McMullen Co., Inc., 1952. pp. 234. \$2.95.

A spider's web is sometimes seen suspended between a ceiling and walls, or perhaps between the top and the sides of a window frame. There are main strands which supply the architectural support for the entire network. Around these has been spun a pattern of interlaced strands, blending in with the main framework so intimately and delicately that there results a mysterious beauty in the whole.

Man lives in the center of a web. Its strands are the diverse relationships of man to God. Some of these, the main ones, unite man directly to God; others, to man himself; still others, to other men, while the remainder exist between man and the things of the world around him. At the periphery whence all these relations originate and by which they are supported is God; at the center where they all terminate is man.

In seventy six brief exposés, Father Sertillanges reveals the beauty, dignity, and mystery of this network of relations. He shows that the process of living according to the dictates of these divinely established relationships is the key to man's happiness. The animation of this web is simply a life of Christian Charity.

The subtitles of the four major divisions make clearer the scope of the matter treated in this volume. It is through God's Presence, Providence, and Love that man is directly brought in "Union with God." Early in the work, the author makes plain not only his method of procedure, but, further, the necessity of

man acting according to this plan. He asserts: "God dwells in us, but we must go outside of ourself to see Him." These avenues of departure are the *Kinships* man enjoys with all that is about him. "Self" is the monosyllabic subtitle for the development of the relationships man has to himself. Those involvements in which man finds himself with regard to other men and other things are brought into focus in the sections titled "Neighbor" and "Apostolate."

The web is not man-made. For "in creating us God did not fail to oblige us . . . to seek Him;" nor is the understanding of it restricted to the philosopher, for "the peasant, the lackey, the washer-woman recognize it instinctively as the thinker does by reason and the mystic by grace." Therefore, the author makes but one assumption: that the reader acknowledges himself to have been made by God to know Him, to love Him and to serve Him. Then, by holding up to the light one strand at a time, the reader comes to know God in the things and people that move about him daily. A new sense of awareness, of the intimacy, of the universality of God's influence in our lives is generated by the unfolding of *Kinships*.

Again, these short essays are akin to love letters in beauty and delicacy. And like them, they grow more meaningful, more provocative on rereading. They stir the reader to think; they forcibly draw him to love and serve God. Because each thought is brief, complete, rich in appropriate quotations and strikingly original figures, this work is immediately adaptable to the rôle of spiritual reading, both by the laity and religious alike.

W.H.

BRIEF NOTICES

The Christmas Book. By Francis X. Weiser, S.J. Illustrated by Robert Frankenbergh. New York, Harcourt, Brace and Company, 1952. pp. 188. \$3.00.

"In Bethlehem is born the Holy Child,
On hay and straw in the winter wild;"

Thus goes the beautiful Christmas hymn by St. Francis, and quoted in this delightful book which is a history of all the things about Christmas that make it the most beloved of all Christian feasts. Easter, of course, is the greatest of feasts. But Christmas has stolen the hearts of all peoples. Readers of *Dominicana* will like

Father Weiser's short chapters that tell of the origins of the Christmas Crib, the Christmas Tree, and of Christmas Plants and Flowers. And how many children today have ever heard of the famous Battle of the Mince Pie?

Bound in a colorful red and green cover, *The Christmas Book* is a welcomed addition to light, easy reading and yet interesting Catholic literature. It should prove a favorite gift this year, and for many years to come. This book can do much to help preserve Cherished Customs—Old and New—that make Christmas a truly Christian holiday. A.G.

The Knighthood of Truth. By Fr. Raymond Bruckberger, O.P. Chicago, 1909 S. Ashland. Dominican Fathers, 1952. pp. 58.

In this booklet, the Dominican vocation is portrayed as a "call to arms"; for by his calling, the Dominican is a knight. As Fr. Bruckberger points out, in medieval times "Order" was synonymous with "Knighthood," and in founding the Dominican Order, St. Dominic had truly founded an order of spiritual knights. The members of this Order had all the characteristics of knights; their armor was their habit; their weapon, the rosary; their banner, truth; and to God alone did they give their allegiance. That knighthood still exists today and continues its loyal combat for the triumph of Truth.

The booklet is divided into two parts. The first section contains three short lives of St. Dominic, St. Thomas, and St. Catherine of Siena. In the second part, the author treats of the Knighthood itself. Fr. Bruckberger has exposed the Dominican way of life in a unique and masterful fashion. This short work is recommended; especially for its value as vocational reading. G.H.K.

Father Fahy. A Biography of Anthony Dominic Fahy, O.P. (1805-1871). By Msgr. James M. Ussher. Buenos Aires, 1951. pp. 213 with illustrations.

Fr. Anthony Dominic Fahy, O.P., was an Irish Dominican missionary in the early part of the nineteenth century. Although he labored for almost thirty years in the city and neighboring parishes of Buenos Aires, his earlier life and times should be of great interest to Dominicans in the United States. For Fr. Fahy began his apostolic career at St. Joseph's Convent (now Priory), Somerset, Ohio. There he labored for two years till ill health forced him to return to Ireland.

But even this short time in the undeveloped territory of the mid-

west gained for Fr. Fahy the valuable experience that would stand him in good stead under similar circumstances in Argentina. He was sent to Buenos Aires in 1843 as Irish Chaplain. In that capacity he labored vigorously until his death during the great plague of 1871. He was everything to his improverished countrymen; in his own words: "I am Consul, Postmaster, Judge, Pastor, Interpreter, and provider of situations for all these folks, so that I am a perfect slave of the poor."

The Reverend author has done commendably well in piecing together his meagre supply of documents, letters and records to form an interesting and readable biography. E.G.F.

S. Thomae Aquinatis Expositio in Libros Aristotelis De Caelo et Mundo, De Generatione et Corruptione, et Meteorologicorum. Ed. by Raymond M. Spiazzi, O.P. Turin, Marietti, 1952. pp. xxvii, 740, with indices and outlines.

S. Thomae Aquinatis Super Evangelium S. Joannis Lectura. Fifth edition, ed. by Raphael Cai, O.P., Turin, Marietti, 1952. pp. ix, 542, with indices and outlines.

Very little needs to be said about these works, for they are just as praiseworthy as the previous editions of the works of St. Thomas published in recent years by Marietti. The three commentaries on Aristotle's physical works are, of course, more particular applications of the general principles laid down in the commentary on the eight books of the *Physics*. St. Thomas completed his *Commentary on De Caelo et Mundo* and got half way through the other two commentaries before he died. Some unknown author has completed them, and his work is inserted in appendices at the end. Every lesson contains an outline of, and the text of Aristotle along with a synopsis of, and St. Thomas' commentary. The whole work is enhanced by an excellent introduction and a very extraordinary dedication to the Blessed Mother under the titles of *Stella Maris*, *Regina Mundi*, *Virgo Incorrupta*, and *Sancta Dei Genetrix*.

The Commentary on the Gospel according to St. John has all the excellent qualities of the *Commentary on St. Matthew*, already mentioned in the preceding issue of *Dominicana*. M.J.D.

The Guide to Catholic Literature. Volume Four (1948-1951). Edited by Walter Romig. Grosse Pointe, 30, Michigan, Walter Romig, 1952. \$15.00.

This work is the fourth volume of the indispensable biblio-

graphical tool which first appeared in 1940. Volume I covers the years 1888-1940. The next two volumes each cover four years to bring the work up to the year 1948. The present volume includes works published to December 31, 1951. Yearly volumes are also issued between the four year cumulations. *The Guide to Catholic Literature* is an annotated international bibliography of books principally by Catholic authors, on the constitution, doctrine, discipline, history, and literature of the Catholic Church. The guide is arranged by author, title, and subject in one straight alphabetic order. The title and subject entries are mainly cross references to the author entry, under which the biographical, bibliographical and critical data are given. Material is entered under the author entry in this order: (a) biography of the author; (b) books by him; (c) books, appreciable parts of books, and articles on him and his works. The work has been widely acclaimed as a valuable guide and is recommended to scholars and librarians of universities and colleges, high schools and public libraries. R.A.

Evidence For Our Faith. By Joseph H. Cavanaugh, C.S.C. Notre Dame, Ind., Univ. of Notre Dame Press, 1952. pp. xii, 340. \$3.00.

This is a textbook of Apologetics. Men have been writing explanations of the faith for centuries now, but the job will never be done. Catholics of each succeeding generation must interpret anew to their contemporaries the old truths that will always be so new to so many. Father Cavanaugh's exposition presents the basic truths of the faith in modern dress for the modern student, using modern authorities. One is introduced to the thought of such men as Bernard Iddings Bell and C. S. Lewis, not to mention Chesterton, Belloc and Lunn.

College students will find it eminently readable (no small recommendation for a textbook) and comprehensive in scope. One chapter devoted to the various present-day teachings of Protestant sects in this country presents the contradictions very nicely without belaboring them. In addition there is a fine bibliography (about ninety percent of the titles are English) for the student who wants supplementary ammunition. There is also a good working Table of Contents and Index. P.M.G.

L'Histoire dans l'Antiquité. By Fr. Benoit Lacroix, O.P. Montreal, Institut d'Etudes Medievales, 1951. pp. 252. \$3.00.

With painstaking labor, Father Benoit Lacroix, O.P., has in *L'Histoire dans l'Antiquité* assembled a remarkable collection of 76

Greek and Latin texts relating to historiography from the best existing manuscripts. Facing each text is a French translation, along with indications for the best English translations available. From the material thus compiled, Fr. Lacroix has written an Essay on the problems of history developing the nature and purpose of recording and interpreting facts for posterity as conceived in ancient times. This is a valuable book for anyone wishing to penetrate the thought of classical antiquity. G.G.C.

Don Camillo and His Flock. By Giovanni Guareschi. Pelligrini & Cudahy, New York, 1952. pp. 250. \$3.00.

Here we have a delightful sequel to the fascinating story of *The Little World of Don Camillo*. Written in the same humorous and heart warming style, the adventures of the lovable parish priest in a small Italian village leap from one crisis to another, from the sublime to the somewhat ridiculous. Each of the parishioners who plays a prominent part in the knotting and untying of the many incidents is really a character in his own right from Peppone, the Mayor, to little old Martha who thinks she should vote for the Communists.

Those who enjoyed the original story will find this continuation of the life and times of Don Camillo filled with merry situations similar to those that captivated their interest before by their charm and simplicity. It is light and enjoyable reading that can be recommended for anyone. A.J.D.

The Carthusians. By an anonymous Carthusian. Westminster, Newman Press, 1952. pp. 105. \$1.75.

It is a singularly American trait for a man to say what he has on his mind as briefly as possible. Such frankness of presentation is found here. *The Carthusians* tells of men who give themselves wholly to God and of the Carthusian mode of accomplishing this union. Since religious Orders find their ideal in their founder, the author begins with a short biography of Saint Bruno in order to introduce us to the holy and imitable spirit which the saint transmitted to his followers. This same spirit captures the reader in the subsequent chapters and induces in him the conviction that this is truly a beautiful way of life. The Carthusian vocation, the solitary and community life, are fully described and explained. A survey of the government of the Order, and the listing of requirements for aspirants complete the information. The crowning point of the work is the last chapter in which the practicality of contemplative life, even for the twentieth century, is cogently elaborated. C.P.

The Call of All Nations. By St. Prosper of Aquitaine. Translated by P. De Letter, S.J. Westminster, Newman Press, 1952. pp. 234. \$3.25.

St. Prosper's book is the fourteenth in the *Ancient Christian Writers Series*. The occasion for St. Prosper's work was the defense of St. Augustine's doctrine on grace in regard to pagans. A contemporary of St. Augustine, he was content to show that there is no contradiction or injustice in the Will of God. There is nothing said of the middle ground where grace touches our free will; rather, this was the work of the sixteenth century scholastics who, starting at either end of the problem — the free will of men or the omnipotence of God — tried to reach certain conclusions which had not been revealed.

The style in which St. Prosper wrote contrasts sharply with the more literary turns of St. Augustine. The disciple has a sober and unimaginative hand that he keeps close to his vest. Consequently, it is easy to follow his simple and clear text. Credit for this in the English version is due to Father De Letter, the translator. Besides the translation, he has provided a set of informative notes that equal about one-fourth of the Saint's treatise. C.B.

The Rosary, A Social Remedy. By Thomas Schwertner, O.P. Second edition prepared by Vincent Martin, O.P. Milwaukee, Bruce, 1952. pp. x, 136. \$2.75.

Pope Leo XIII in his encyclical *The Rosary and the Social Question* expressed confidence "that the Rosary, if devoutly used, is bound to benefit not only the individual but society at large." This conviction of the Holy Father inspired Father Schwertner to publish a devotional and theologically sound book on the Rosary and the social problem in the 1930's. In preparing a second edition of this work the editor of the Science and Culture series requested and obtained the capable service of Father Martin, author of the pamphlet series *Rosaries for Russia*.

Under such titles as *The Rosary and Authority*, *The Rosary and Justice*, *The Rosary and Consolation* Father Schwertner had offered very practical methods for profiting by daily use of Mary's Rosary. Father Martin's revision consists principally in augmenting the original texts with the pronouncements of Pope Pius XI and XII since 1934.

The orderly procedure of *The Rosary, A Social Remedy* is praiseworthy, following a well planned pattern. This book is a well written plea for praying the Rosary more frequently and with more devotion. C.P.

A Monument to St. Jerome. Ed. by Francis X. Murphy, C.S.S.R. Foreword by Cardinal Tisserant. New York, Sheed and Ward, 1952. pp. xvi, 295, with notes. \$4.50.

The Church calls St. Jerome her "Greatest Doctor in Interpreting the Scriptures." He was a very great man, with a life full of diverse activities. It is thus necessary for anyone who wishes, to understand the whole Jerome to view the various phases of his life one at a time. Fr. Murphy has provided such a view of St. Jerome for us in this collection of ten essays. Well known authorities, both American and foreign, in different fields, write of St. Jerome as man, hermit, exegete, historian, spiritual director, humanist, founder of the Middle Ages, controversialist, etc. Each essay is but a stone in the whole monument, and is to be read as such. Only when the book is finished do we see the whole Jerome.

This book should appeal to several types of readers, depending on what they seek in a book—the life of a saint, some background for the study of the Scriptures, a short history of the fourth century, some thoughts of an old man on humanism. The essays themselves are well written and documented (footnotes placed at the end of each essay). As a matter of fact, it is difficult to choose any one as best of all. Fr. Hartmann has a nice explanation of his title of "Greatest Doctor" (p. 68). M.J.D.

L'Inquisizione Medioevale ed il Processe Inquisitorio. By Carlo Reviglio della Veneria. Turin, Italy, R. Berruti & Co., pp. 211.

This work is a study of the Inquisition in the thirteenth and fourteenth centuries, the time of that tribunal's greatest power. The author gives a handy summary of the origins of the Inquisition (founded in 1231), its scope and, above all, a thorough synopsis of the Papal decrees related to it. He carefully distinguishes between fact and fiction. The concise history of the Catharistic heresies, of which Manicheism was but one, and of the medieval attitude toward magic are invaluable as a background to the understanding of St. Dominic's life and work (1170-1221).

The author touches on the Spanish Inquisition in a manner which seems to smack of an anti-Spanish bias. However, the references are too few to establish this definitely.

In an appendix we find the case history of a woman tried, condemned and executed for witchcraft in 1470. G.E.B.

What Is The Mass? By A. Chery, O.P. Translated by Lancelot C. Shepard. Westminster, Newman Press, 1952. pp. 104. \$1.50.

"Even to the practicing Catholic the surpassing value of the Mass and its proper character are often unknown." These words of Father Chery speak a factual and regrettable truth. For many of us, knowledge of the Mass means only the obligation to attend. Do we know why there is a Mass? That the vestments and other material appointments of the Mass are rich in spiritual significance? That the Mass is a social prayer, and not exclusively "Father's Mass?"

Father Chery deals with these questions in a concise and orderly fashion, and provides the answers skillfully. This booklet, though not a complete and exhaustive study of the Mass, will be of special interest to Catholic Actionists and Catholic study clubs.

C.P.

Yankee Priest. By Rev. Edward F. Murphy, S.S.J. Garden City, N. Y., Doubleday & Company, Inc., 1952. pp. 315. \$3.50.

This is an autobiography of a priest. Father Murphy is a member of the Society of St. Joseph, an off-shoot of the Mill Hill Missionaries of England. The Society is composed of a number of courageous, self-sacrificing Warriors of Christ who have dedicated their lives under the Patronage of St. Joseph to the service of the Negro in the United States. The Josephites, as members of the Society are called, can be proud of many magnificent accomplishments achieved in a comparatively short time. The Josephite Fathers lead a life almost identical to that lived by the Diocesan Clergy. Almost, but not quite! They have charge of parishes and missions in places where the predominant segment of the population is negro. They can be assured that they will always live in parishes where poverty is the dominant note; and this, because if the parishes were not part of the Apostolate to the Poor, the Josephite Fathers would not have charge of them. Their self-immolation cannot but invoke the admiration of all with whom they come into contact.

We regret to report that "Yankee Priest" failed to impress us as reflecting the true spirit of the Society of St. Joseph. Nor does the autobiography appear representative of the Josephite vocation of dedicated service in the Negro Apostolate.

W.J.D.B.

All books reviewed in *Dominicana* can be ordered through *Dominicana Bookstore*, 487 Michigan Ave., N.E., Washington 17, D.C.

BOOKS RECEIVED

From **NEWMAN PRESS, Westminster, Md.**

ANCIENT CHRISTIAN WRITERS. Saint Augustine, Sermons for Christmas and Epiphany. Translated by Thomas C. Lawler. 1952. pp. 249. \$3.25.

THE RULE OF SAINT BENEDICT. Edited and translated by Abbot Justin McCann, O.S.B. In Latin and English. 1952. pp. 214. \$2.75.

THE NEW EVE. By John Henry Newman. 1952. pp. 96. \$0.60.

THE WHITE HARVEST. A Symposium on Methods of Convert Making. Ed. by John A. O'Brien, Ph.D. 5th edition. 1952. pp. xiii, 358. Paper \$2.00; cloth \$3.50.

From **THE GRAIL, St. Meinrad, Ind.**

INTRODUCING THE SAINTS. Vol. I & II. By Mary E. McGill. 1952. pp. 149 and 152. \$2.00 per vol.

A GOOD SHEPHERD HE WAS. By Raphael Grashoff, C.P. The life of Pius X. 1952. pp. 79. \$0.25.

MEET THESE PRIESTS. Vocation Guide. By Mary T. Callahan. 1952. pp. 92. \$0.25.

I HAVE SINNED. A Confession Guide. By Bernard A. Sause, O.S.B. 1952. pp. 127. \$0.50.

OUR LORD JESUS. By Mary Paula Williamson. 1952. pp. 81. \$1.25.

From **PHILOSOPHICAL LIBRARY, New York.**

THE FORGOTTEN REPUBLICS. By Clarence A. Manning. 1952. pp. 264. \$2.75.

ENARDO AND ROSAEL. An Allegorical Novella. By Alejandro Tapia y Rivera. 1952. pp. xix, 54. \$2.75.

From **CONFRATERNITY PUBLICATIONS, Patterson, N. J.**

MANUAL OF THE PARISH CONFRATERNITY OF CHRISTIAN DOCTRINE. Eighth Edition. pp. 122. \$0.50.

From **CATECHETICAL GUILD, St. Paul, Minnesota.**

BLUEPRINT FOR ENSLAVEMENT. By Rev. James A. McCormick, M.M. 1952. pp. 64.

THE ROSARY FOR LITTLE CATHOLICS. By Francis McGrade. 1952. pp. 34. \$0.25.

PAMPHLETS RECEIVED

From **THE GRAIL**, St. Meinrad, Ind.

THIS IS CANA. By Mr. and Mrs. John J. Farrell. 1952. pp. 20. \$0.10.

HOW TO MEDITATE. By Rev. Louis J. Puhl, S.J. (Translation of a work by Father John Roothaan.) 1952. pp. 72. \$0.25.

MY LIFE IS THE PASSION. A Way of the Cross. By Walter Sullivan, O.S.B. 1952. pp. 16. \$0.10.

THE PATRON SAINTS OF VOCATION, CAREERS, AND TRADES. 1952. pp. 15. \$0.05.

From **THE LITURGICAL PRESS**, Collegeville, Minnesota.

THE FUNERAL MASS AND BURIAL SERVICE. By Cuthbert Goeb, O.S.B. Tenth Edition. 1951. pp. 64.

OUR MASS. By Rev. Richard E. Power (A Manual for the Dialog Mass). 1952. pp. 75.

MANNER OF SERVING AT LOW MASS. By Cuthbert Goeb, O.S.B. Tenth Edition. 1951. pp. 27.

From **SAINT ANTHONY GUILD PRESS**, Patterson, New Jersey.

THE GOSPEL ACCORDING TO ST. MARK. Third Edition. 1952. pp. 145. \$0.25.

From **NATIONAL COUNCIL OF CATHOLIC MEN**, Washington, D. C.

RELIGION AND FAMILY LIFE. By Rev. Leo C. Byrne. Four radio programs. 1952. pp. 48. \$0.50.

From **OUR SUNDAY VISITOR PRESS**, Huntington, Ind.

GOD AND OUR GOVERNMENT. By Clarence E. Manion. 1952. pp. 13. \$0.10.

In September we entered the following work incorrectly:

OPERATION MIRIAM. By Sister Alma, O.P. (Maryknoll). A Catholic Classroom Study of World Communism. Maryknoll P.O., N.Y., Maryknoll Bookshelf, 1952. pp. 64. \$0.50.



ST. JOSEPH'S PROVINCE

CONDOLENCES

The Fathers and Brothers of the Province extend their sympathy to Brother Norbert McPaul, O.P., on the death of his brother, and to the Reverend J. M. Sherer, O.P., on the death of his mother.

ORDINATIONS

The following students received First Tonsure on September 26, and the Minor Orders on September 27, at the National Shrine of the Immaculate Conception, from the Most Reverend Patrick A. Boyle, D.D., Archbishop of Washington: Joseph Jordan, Theodore Hall, Luke Turon, Bernard St. George, Dominic Keating, Philip Fitzsimmons, Bertrand Boland, Terence Quinn, Bruno Mondor, George Westwater, Louis Every, Eric Bond, Pius Tefft, Matthew Donahue, Christopher Price, Regis Ryan, Cornelius Garry, Timothy Kelleher, Ambrose Fleck, Eugene Bondi, John Shanley, Gerard Curley, Gerald Christian, and Walter Heath.

On September 29, the Most Reverend John M. McNamara, D.D., Auxiliary Bishop of Washington, conferred the Subdiaconate on the following: Brothers Albert Farrell, Hugh Mulhern, Aloysius Driscoll, William Cronin, Lawrence Keitz, Thaddeus Murphy, Henry O'Brien, Clement Burns, Daniel Nelan, Anthony Gallup, and Jude Ferrick.

PROFESSIONS

On October 5, the Very Reverend T. C. Nagle, O.P., Sub-Prior, received the Solemn Profession of the Reverends Francis M. Chen, O.P., and Paul B. Fu, O.P., at the House of Studies, Washington, D. C.

On October 8, the Very Reverend W. M. Conlon, O.P., Prior, received the first simple profession of Brothers Jude Locchetto, O.P., and Andrew Ryan, O.P., at the House of Studies, Washington, D. C.

The Very Reverend R. J. Slavin, O.P., President of Providence ANNOUNCEMENTS College, Providence, R. I., has announced that excavation for a new gymnasium is to be started. The formal blessing of the ground is to take place at a future date with the Very Reverend T. S. McDermott, O.P., Provincial, presiding.

The Reverend Norbert Georges, O.P., Director of the Blessed Martin Guild, recently, speaking in the DePorres Library, reported to an interracial group that there has been a rapid growth in the movement for the canonization of Blessed Martin.

The Reverend R. A. Morris, O.P., recently assigned to the Blackfriar's Guild, will handle all the production details of "Faith and Prudence," a comedy being presented at the Blackfriar's Theatre.

HOLY NAME PROVINCE

PROVINCIAL ELECTION The Very Reverend Joseph Fulton, O.P., former Master of Students and Sub-Prior of the House of Studies, Oakland, is the newly elected Provincial of the Province. Father Fulton succeeds the Very Reverend Benedict M. Blank, O.P., who served as Provincial since 1940, and who has recently been appointed Rector Magnificus and Prior of the Angelicum in Rome.

ORDINATIONS On August 11, the Reverends Giordano Mellini, O.P., Cyril Burns, O.P., John Klaia, O.P., and Christopher Moschini, O.P., were ordained to the priesthood by His Excellency, the Most Reverend John J. Mitty, D.D., Archbishop of San Francisco. The ordination ceremonies were held in Saint Mary's Cathedral, San Francisco.

RECEPTIONS AND PROFESSIONS On August 15, at the Convent of St. Albert the Great, Oakland, the Very Reverend Patrick Kelly, O.P., Prior, received the Solemn Profession of Brothers Felix Cassidy, O.P., Victor Kane, O.P., and Leo Thomas, O.P.

On August 15, at the Convent of the Immaculate Conception, Ross, Brothers Vincent Foerstler, O.P., Thomas Hayes, O.P., Albert Buckley, O.P., Raymond Parsons, O.P., and Louis Robinson, O.P., made their Simple Profession in the hands of the Very Reverend Francis Ward, O.P., Prior. On August 28, Father Ward received the Simple Profession of Brothers Peter Miles, O.P., Pius Rummel, O.P., Antoninus Hall, O.P., and Hyacinth Kainz, O.P.

SIMPLE NOVICES The following are the names of those who have recently received the habit and form the present class of novices: Brothers Justin McGhee, Augustine Lawless, Mark McPhee, Bernard Keefe, Eugene Sousa, Paul Scanlon, Alexander Dandurand, Andrew Croal, Cletus Kiefer, Ambrose Toomey, Laurence Foss, Clement Madsen, Barnabas Curtin, Linus Knoth, and Cyprian Bryant.

MASTERS IN SACRED THEOLOGY On October 4, in the Chapel of the Convent of St. Albert the Great, Oakland, the Very Reverend Joseph Fulton, O.P., Provincial, conferred upon the Very Reverend Patrick Kelly, O.P., and the Very Reverend Paul Zammit, O.P., the office and dignity of Master of Sacred Theology. Father Kelly is Prior of the House of Studies, where he teaches Dogmatic Theology. Father Zammit, former professor of social science at the Angelicum in Rome, is Master of Student Priests and professor of ethics and logic at the House of Studies.

CONDOLENCES The Fathers and Brothers of the Province extend their heartfelt sympathy to the Reverend Paul Starrs, O.P., on the death of his mother; to the Reverends Kevin and Antoninus Wall, O.P., and to the Reverend Denis Kane, O.P., and Brother Victor Kane, O.P., on the death of their fathers.

VISITOR The Reverend A. J. Festugiere, O.P., of the Province of France, and professor of Greek studies at the Ecole des Hautes Etudes in Paris, is now the guest of our Province, staying at the House of Studies, Oakland. During the fall semester, Father Festugiere is conducting the Sather Lectures at the University of California. The topic of his lectures is: Personal Religion among the Greeks.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to Brother Peter Martyr West, O.P., and to Brother Henry Hohman, O.P., on the death of their fathers; to the Reverend E. R. Kavanah, O.P., to the Reverend E. C. Lillie, O.P., and to Brother Dominic Rothering, O.P., on the death of their mothers; to the Reverend C. A. Myers, O.P., and to Brother Peter Dunne, O.P., on the death of their brothers; and to Brother Adrian Swanke, O.P., and to Brother Giles Waskowski, O.P., on the death of their sisters.

VESTITION At the close of a ten-day retreat, the following postulants received the clerical habit of the Order at St. Peter Martyr Priory, Winona, Minnesota, August 30, 1952: Brothers Bertrand Ebben, Norbert Higgins, Basil Fabian, Urban Kasper, Jude Johnson, Philip Lamberty, Antoninus Craig, Paschal McDonald, Marcellus Madden, Matthew Hynous, Justin McCaffrey, Alphonsus Murray, Dominic Nash, Felix Nierengarten, George Nintemann, Kilian O'Malley, Malachy Quinn, Boniface Perry, Ephrem Schwind, Edward Sullivan, Christopher Wack, Gabriel Thomas, Simon Link, Leo Burdett, Ralph Rogawski, Mannes Charlton, Gerald Coleman, Cyril Dwiggs, Richard Daniel, Sebastian Ewing, Charles Fogarty, Henry Heydenberg, Hyacinth Hock, Gregory Hayden, Bonaventure Zusy, Sean McDermott, Eugene Monckton, Barnabas Kitz, Thomas Jefferies, Camillus La Pata, Lawrence La Rue, Cyprian Burke, and Emmanuel Bowen.

PROFESSIONS The following novices made simple profession August 31, at St. Peter Martyr Priory, Winona: Brothers Maurice Johnston, Ambrose Landry, Hilary Burke, Bernard O'Riley, Patrick Gaynor, Marcolinus Nouza, Louis Carter, Mark Hennessy, Matthias Walsh, Austin McGinley, Jordan McGrath, Jerome Newell, Giles Noesges, Stephen Oatis, Peter Otilio, Augustine Pryor, Damian Rigney, Ferrer Ryan, Francis Shaw, Thaddeus Sehlinger, Raymond Steinhoff, Benedict Meis, Joseph Haddad, Dennis Malone, Andrew Kolzow, David Winteringer, Timothy Gibbons, John Rock, Clement Knudsen, Edmund Marcin, Luke Feldstein, and Gerard Cunningham.

On September 1, Brothers Aquinas O'Leary, John Dominic Reynolds, and Kevin Higgins made simple profession. Louis Bertrand Kroeger was professed September 5; Anthony Schillaci, September 8; Robert Sorman, September 26; Pius Sweisgood, October 1; and Melchior Wyss, October 12.

The following students made solemn profession September 29, at St. Rose of Lima Priory, Dubuque, Iowa: Brothers David Staszak, Timothy Sullivan, Clement Collins, Edmund Bidwill, Luke Sablica, and Cajetan Chereso.

ORDINATIONS On November 1, Most Reverend Loras Lane, Auxiliary Bishop of Dubuque, conferred First Tonsure and the Minor Orders of Porter and Lector on Brothers Patrick Hurley, Benedict Endres, Denis Zusy, Andrew Miehl, Anthony Leahy, Thomas Aquinas Morrison, Antoninus Ingling, David Staszak, Timothy Sullivan, Clement Collins, Edmund Bidwill, Luke Sablica, and Cajetan Chereso.

On the same day, His Excellency, Bishop Lane, ordained to the Diaconate Brothers Raphael Fabish, Mark Sullivan, Raymond McNicholas, Austin Green, John Francis Jacobs, Jordan Bishop, Jerome Becker, Giles Klapperich, and Stephen Smithers.

NEW HONORS At the request of the Provincial Chapter, the Most Reverend Master General has conferred the degree of Master in Sacred Theology on the Very Reverend Fathers J. L. Callahan, O.P., A. J. Driscoll, O.P., J. E. Marr, O.P., and S. E. Carlson, O.P., and the title of Preacher General on the Very Reverend Fathers J. B. Connolly, O.P., T. H. Treacy, O.P., and V. F. Kienberger, O.P. The Provincial Chapter conferred the title of Privileged Master of Novices on the Very Reverend J. N. Walsh, O.P.

At its 15th general meeting, the Very Reverend J. S. Considine, O.P., S.T.M., was elected president of the Catholic Biblical Association.

NEW PRIORY The Priory of the Most Blessed Sacrament was formally instituted at the Church of the Most Blessed Sacrament, Madison, Wisconsin, on September 1. The Very Reverend R. P. O'Brien, O.P., was appointed prior of the new priory, and the Very Reverend R. B. Connolly, O.P., sub-prior.

FOREIGN CHRONICLE

ROME Upon the conclusion of the International Congress of Religious women, held during the month of September, the Superiors General of the Congregations of Dominican Sisters gathered with their Socii to pay their respects to the Master General, and to receive his blessing. Father General celebrated Mass at Santa Sabina and spoke to the Sisters in the Chapter Room. By special permission of the Holy See the Sisters were allowed to visit all parts of the convent.

The Very Reverend Louis Fanfani, O.P., has been appointed director of a new course in Religious Culture at the school for Dominican Novice Masters.

The scholastic year of the International University Pro Deo, founded and directed by the Reverend Felix Morlion, O.P., was begun with great solemnity. Joseph Cardinal Pizzardo, Prefect of the Sacred Congregation of Studies, presided. Among those attending were representatives of the cultural religious centers and a large number of Roman laymen.

ENGLAND The Reverend James R. Maloney, O.P., formerly Professor of Ethics at St. Joseph's Priory, Somerset, Ohio, U. S. A., is lecturing in Philosophy at Hawkesyard Priory, London.

SISTERS' CHRONICLE

Dominican Nuns of the Perpetual Rosary, Camden, New Jersey

On Sunday, March 2, the Pilgrim Virgin from Fatima visited Our Lady's Perpetual Rosary Shrine at Camden, New Jersey. Special devotions were conducted under the direction of Rev. W. A. McLoughlin, O.P.

On Tuesday, May 13, feast of Our Lady of the Rosary of Fatima, one postulant was invested with the Holy Habit of St. Dominic and received in Religion the name Sister Maria Assumpta. The sermon was preached by Rev. Edmund O'Leary, O.P.

On Wednesday, September 24, Feast of Our Lady of Mercy, one Novice made Profession of Temporary Vows and one Sister made her Solemn Final Profession. The sermon was preached by Rev. Michael P. Coyne, O.P., who stressed the beauty, the efficacy and the obligations of the cloistered life and Solemn Vows.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Sister Joan Marie (Ryan), Maryknoll Sister who suffered for nearly two years in a Communist prison in Canton, South China, stumbled into Hong Kong September 2, 1952.

She brought with her the news of the death of Bishop Francis X. Ford, who died in the same prison on February 21, 1952, according to information given her by Communist prison authorities on August 16.

Sister Joan Marie, accompanied by her sister, a Navy nurse, flew by Navy plane to the United States and is now recuperating at the Maryknoll Sisters' Motherhouse at Maryknoll, N. Y.

Speaking on "Special Training for Missionary Sisters," Mother Mary Columba, Mother General of the Maryknoll Sisters, addressed the Third Annual Meeting of the Mission Secretariat at the Hotel Shoreham in Washington, D. C., October 21.

Mother Mary Columba outlined the training given to: 1) Novitiate Superiors, 2) general mission Sisters and 3) highly specialized workers on the mission field.

Sixteen postulants received the Maryknoll Sisters' habit at Our Lady of Maryknoll Novitiate in Valley Park, Mo., September 8. They represent eleven States. This is the fifth group of young women to begin their Maryknoll life in the Missouri novitiate, since it was established in 1947.

One hundred duplex cottages have been built and hundreds of homeless people have found their way to the Catholic Faith, as a result of the efforts of Sisters Imelda and Mark among the refugees in Hong Kong. Plans for the extension of this project are already underway.

Sacred Heart Convent, Houston, Texas

At the general election, held August 4, Mother Mary Adeline was chosen as Mother General, and Sister Mary Agnes, as prioress of our community.

At the close of retreat, August 15, the following Sisters pronounced perpetual vows: Sisters M. Isabel, Olivia, Evelyn, Vincentia, and Virginia.

Sister M. Stephena and Sister M. Colette attended the I.F.C.A. National Convention, held in New York City, August 19-23.

Sister M. Bernadette McSweeney died on September 16 after a long and painful illness patiently borne.

The Dominican Sisters of the Sick Poor, Bronx, N. Y.

The community participated in the exhibit held in Springfield, Massachusetts, October 12-19, to commemorate the twenty-fifth Anniversary of the Springfield Society of the Propagation of the Faith.

Six members of the community graduated from nurse's training this Fall; Sisters Christopher, Barbara Marie and Margaret Francis from Misericordia Hospital, New York City; Sisters Anne Louis, Loretto and Joseph Maria from St. Catherine's Hospital, Brooklyn, N. Y.

The New York Dominicanettes opened their new season on Rosary Sunday with a holy hour conducted in the Motherhouse chapel by the Rev. John A. Goodwine of Dunwoodie Seminary, New York. The November holy hour was given by the Rev. Simeon Hiene of the Graymoor Friars. Father James T. McKenna, O.P., and Father Richard Vahey, O.P., showed the girls the Dominican film, *Watch Dogs of the Lord*.

The Rt. Rev. Msgr. Aloysius Coogan, Archdiocesan director for Vocations, showed two vocational films at Queen of the Rosary on the Hudson.

Sister Francis Xavier, O.P., pronounced her final vows at the Motherhouse chapel on September 11. The Very Rev. L. P. Thornton, O.P., presided at the ceremony.

Monastery of Our Lady of Grace, North Guilford, Conn.

On September 12, the Feast of the Holy Name of Mary, Our Lady of Grace blessed her monastery with the appointment of Rev. John B. Mulgrew, O.P., as chaplain. Father Mulgrew came to the Monastery of Our Lady of Grace from the Dominican House of Studies in Washington, D. C. He was Professor of Theology at Trinity College. He replaces Rev. A. D. Frenay, O.P., who has been transferred to Somerset, Ohio. Father Mulgrew is conducting a course in theology for the Nuns, with classes twice a week.

The annual retreat was held from September 1-10, under the skillful guidance of Rev. Thomas Edward Hennessy, O.P., from the Dominican House of Studies in Washington, D. C.

The annual out-door Rosary Pilgrimage this year grew by popular request into four, despite the cool October weather. On Rosary Sunday thousands of people found their way to this secluded rural corner of Connecticut to pay tribute to Our Lady. Father Mulgrew conducted the services; Rev. John P. Kenny, O.P., of Providence College was guest speaker; Rev. Michael Sullivan of St. George's Parish in Guilford was celebrant of the out-door Solemn Benediction, with other local pastors as assistants.

On the second Sunday, the Women's Auxiliary of St. Mary's Parish in Meriden formed the nucleus of a well-attended pilgrimage. Rev. Bernard J. Butcher, Pastor of St. Mary's Parish, delivered the sermon and was celebrant of the Solemn Benediction, and Rev. John Tracy of St. Mary's led the rosary.

On October 19, the Boy Scouts held a pilgrimage, complete with two Fife and Drum Corps. There was a rosary procession with honor scouts carrying the statue of Our Lady in an evergreen baldachin, a sermon by Father Mulgrew, and out-door Benediction.

On October 26, the Wilsonian Professional Men's Club, under the leadership of Rev. James Wilson, Pastor of St. Francis' Parish in Middletown, arranged a pilgrimage to which they invited about twenty local Catholic organizations. Rev. George Filip of St. Francis' Parish led the rosary, Father Mulgrew preached the sermon, and Father Wilson was celebrant of the Solemn Benediction. The Rosary Procession, in which practically everyone took part, was the most impressive one ever held at the monastery. A delegation of nurses in uniform from St. Raphael's Hospital in New Haven formed an outstanding unit. Members of the Wilsonian Club carried the statue of Our Lady and the canopy over the Blessed Sacrament, and served as cross-bearer, acolytes, etc.

Congregation of the Immaculate Conception, Great Bend, Kansas

The Golden Jubilee of the establishment of the Dominican Sisters of the Congregation of the Immaculate Conception on the plains of Kansas was commemorated August, 1952. Fifty years passed since the foundress, Mother M. Antonina Fischer, O.P., with the sanction of proper authorities, left Holy Cross Convent, Brooklyn, N. Y., to plant the seed of Dominicanism in the great Midwest.

The highlights of the three-day celebration included: The Memorial Service, August 16, in the community's new Calvary Cemetery, commenced with a Field Mass for the deceased members of the community. The chaplain, Rev. George

Karlin, O.F.M.Cap., was the celebrant. Almost the entire community participated in the *Missa Cantata*, paying the first tribute of thanksgiving to God by honoring the memory of the deceased.

The feast of St. Hyacinth, August 17, was "Dominican Day." For the occasion the community was honored by the presence of the Very Rev. Edward L. Hughes, O.P., Provincial of the Province of St. Albert the Great; the Very Rev. Timothy M. Sparks, O.P., Socius to the Master General in Rome; the Very Rev. Peter O'Brien, O.P., Madison; the Very Rev. Leo Farrell, O.P., P.G., Cincinnati; the Rev. Edmund Baxter, O.P., Chicago; and the Rev. John Lyons, O.P., Minneapolis.

The Solemn High Mass was celebrated by the Very Rev. Timothy M. Sparks, O.P., assisted by the Very Rev. Peter O'Brien, O.P., as deacon, and the Rev. John Lyons as sub-deacon. An eloquent discourse was delivered by the Very Rev. Edward L. Hughes, O.P.

The day was brought to a close with Solemn Compline and Benediction by Father Hughes assisted by Father Baxter and Father Lyons. At this time the solemn Consecration to the Immaculate Heart of Mary by the entire community took place.

The three-day celebration culminated August 18, Diocesan Day, with a Pontifical Mass of Thanksgiving. The Most Rev. John B. Franz, D.D., Bishop of Dodge City, officiated, assisted by Msgr. Ignatius J. Strecker, Chancellor of the Diocese of Wichita, as Arch-priest. The Jubilee sermon was delivered by Msgr. William Schaeffers.

As part of the Jubilee observance the members of the Novitiate and Juniorate presented "' Neath Mary's Mantle," depicting in song and pageantry the milestone that marked the most important events in the community's history.

Among the honored Sister guests were Rev. Mother M. Anselma, O.P., Prioress General of the Brooklyn Community, N. Y., and her four companions, Mother M. Pulcheria, Sisters Dominic Marie, Jeanne Monica and Grace Kenneth.

Fifty years ago as a young Sister, Mother Anselma had participated in the farewell ceremony tendered the seven Kansas-bound pioneer Sisters on the morning of their departure from Brooklyn on April 16, 1902.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

Mother Mary Imelda, Sister Mary Eulalia, and Sister Mary Mildred attended the National Congress of Religious held at the University of Notre Dame.

Mother Mary Imelda attended the International Congress of Religious Superiors, held in Rome during September.

A Seminar for the teachers of the elementary schools of the Springfield Diocese was conducted at the Motherhouse in early September.

Most Rev. Martin J. McNamara, Bishop of Joliet, presided at the laying of the cornerstone of the new orphanage which our Sisters are to operate in Kankakee County, Illinois.

The sixth season of the Springfield Chapter of the Thomist Association opened at the Motherhouse in October, with Rev. Raymond J. Nogar, O.P., Ph.D., lecturer. His topic was "Law and Grace."

College of St. Mary of the Springs, Columbus, Ohio

Rev. Mother M. Bernardine, O.P., accompanied by Sister M. Aloyse, O.P., Secretary General, attended the Congress of Major Superiors of Pontifical Institutes held in Rome, September 11-13.

Sister Charles Anne, O.P., Dean, and Sister Mary Kenneth, O.P., Moderator,

were delegates to the National Congress of the N.F.C.C.S. at the University of Notre Dame last September.

The College of St. Mary of the Springs began its second successful series of evening sessions for adults of both sexes this fall.

Sister Thomas Aquin, O.P., and Sister Margaret Ann, O.P., read papers at the annual convention of the Institutum Divi Thomae in Cincinnati on September 8. The Sisters reported on the work accomplished by their unit under the Damon Runyon Cancer Fund grant.

On September 22, Sister M. Olivia Glaub, O.P., died at the Motherhouse after a long teaching career.

As the third book in its second series of Romantic Studies, Yale University this fall published *Pascal's Unfinished Apology* by Sister Marie Louise Hubert, O.P., professor of French at Albertus Magnus College, New Haven, Conn.

Congregation of the Sacred Heart of Jesus, Caldwell, N. J.

On September 13, two postulants received the habit of St. Dominic and four novices pronounced their first vows.

At the beginning of the scholastic year, the Archbishop Walsh Collegiate Institute of Liturgical Music was added to the Caldwell College curriculum.

The Rev. Francis N. Wendell, O.P., conducted the annual three-day retreat for students on the campus of Caldwell College at Mount Saint Dominic.

The Vocation Guild was host at Mount Saint Dominic on October 26, to a visiting group of 600 young ladies of junior high-school age. The activities of a pleasurable afternoon included a welcoming address by the Directress of Vocations, an introduction to a group of novices and postulants, a tour of the buildings and grounds at Mount Saint Dominic, a delightful lunch, and finally Benediction of the Most Blessed Sacrament and a brief sermon by the Rev. John F. Ansbro, assistant chaplain of Mount Saint Dominic.

The community suffered the loss of Sister M. Borgia, O.P., who died August 27. R.I.P.

St. Cecilia Congregation, Nashville, Tennessee

The Nashville English Club met at St. Cecilia Academy on October 23. Mrs. Frances Cheney, assistant professor of Library Science at George Peabody College, Nashville, was the speaker. Mrs. Cheney chose as her subject, "Teaching English in Japan." The members of the Home Economics class of the Academy assisted in serving the guests.

Miss Alice Byrne, president of the Student Council of St. Cecilia Academy, and Miss Marie DeGrella, secretary, attended the annual meeting of the Southeastern Student Council Association held in Miami, Florida, during the first week of November.

Mother Joan of Arc, O.P., Prioress General of the St. Cecilia Congregation, and Sister Miriam, O.P., Secretary General, attended the consecration of the Most Rev. Joseph Howard Hodges, D.D., in Richmond, Virginia, October 15.

Sister Roberta, O.P., Principal of St. Cecilia Academy, was a member of the evaluating committee of St. Agnes Academy, Memphis, November 3-5. St. Agnes Academy was evaluated according to regulations of the Southern Association of Secondary Schools and Colleges for schools accredited by the Association.

On the feast of St. Cecilia, November 22, the patronal feast of the Congre-

gation, the Most Rev. William L. Adrian, D.D., celebrated Mass in the convent chapel.

Sister Roberta, O.P., and Sister Miriam, O.P., attended the annual meeting of the Mid-South Conference of Catholic Librarians held in Memphis, November 28. They also attended the annual meeting of the Southern Unit of the National Catholic Educational Association held in Memphis, November 29, and the meeting of the Southern Association of Secondary Schools and Colleges held during the first week of December.

The annual bazaar sponsored by the Sodality of the Blessed Virgin Mary of St. Cecilia Academy was held in the auditorium of the Academy, December 6. The proceeds of the bazaar are donated to the home and foreign missions.

Dominican Nuns of the Perpetual Rosary, Buffalo, N. Y.

The annual novena preparatory to the Feast of the Most Holy Rosary was conducted in the chapel of the Monastery by the Rev. John Carrigan, O.P. The splendidly attended services terminated on Rosary Sunday with Solemn Benediction of the Most Blessed Sacrament, at which a large number of the secular and religious clergy assisted.

The morning of Rosary Sunday witnessed the assembly of the Immaculate Heart Chapter of the Third Order in the Monastery chapel for its second annual corporate Mass and Holy Communion. The members afterward attended the blessing of Immaculata Hall, the completion of which provides the Chapter with an extensive library, as well as rooms for its meetings and study clubs.

The community retreat, from August 30 to September 8, was preached by the Very Rev. Philip Mulhern, O.P.

On October 25, death claimed Sister Mary Dominic, T.O.P., who had long served the community in the capacity of an extern Sister and was well-known to friends of the Monastery in its earliest years.

One choir nun made profession of solemn vows on October 3.

Congregation of Our Lady of the Sacred Heart, Grand Rapids, Mich.

Sister M. Paula, O.P., spoke at a meeting of lay catechetical teachers during the Christian Doctrine Congress in the Lansing Diocese in September. The meeting was also attended by Sister M. Leonard, O.P., Sister M. Jerome, O.P., Directress of Schools, and Sister Thomas Margaret, O.P., Prioress of Marywood.

Sister M. Leonard conducted a class of little folks in Christian Doctrine as a demonstration during the Grand Rapids Diocesan Congress held October 12-14 at the Civic Auditorium; the theme of the Congress was "Christ and the Child." Numbers of students from Aquinas College, Marywood Academy and Catholic Central High School took part in a pageant of "A Dedication to God and Country" presented at the Congress. Mr. Anthony Brink, Speech Director of Aquinas, had charge of the production.

Members of Marywood Choral Group assisted with the singing at the Black Hill Passion Play production given at Civic Auditorium during a week's run beginning October 17.

Aquinas College opened with an increase of 7.94% in enrollment. Among the students are two from Guam, one from Ireland, and six young men from Lithuania and Latvia. Rev. Adrian English, O.P., and Rev. John D. Scanlon, O.P., have joined the faculty at Aquinas. Rev. John L. Hart, O.P., has been appointed Dean of Men and Student Chaplain. He takes over the work of Rev. Martin D. Garry, O.P., who

was transferred to the College of Our Lady of Cincinnati.

Sister M. Mildred, O.P., Dean, and Sister M. Blandina, O.P., Registrar, attended a meeting of Michigan Collegiate Registrars in November.

The traditional Rosary Procession on Rosary Sunday was held at Marywood. The chaplain, Rev. Charles P. Wilson, O.P., gave the sermon. Rev. Adrian T. English, O.P., gave Benediction.

Twenty-two young women entered the postulancy on the feast of the Nativity of the Blessed Virgin. There are twenty-one aspirants studying at Marywood.

The students of Marywood held their annual Hallowe'en party of Litany of Saints with a candle-light procession through the corridors and out on the campus, followed by dedication to Our Lady and a get-together in the Gym.

Mother Mary Victor, O.P., attended the Congress of Superiors General in Rome during September.

Congregation of Saint Catherine of Siena, Racine, Wisconsin

The Rt. Rev. Msgr. H. Schmitt, as delegate of His Excellency, Most Rev. M. E. Kiley, Archbishop of Milwaukee, officiated at the ceremonies of final and first profession of vows on August 15. Rev. J. F. Connell, O.P., who conducted the preceding ten-day retreat, preached the sermon for the occasion.

Investiture ceremonies, in which seventeen postulants received the habit, were held on August 17. Rt. Rev. Msgr. H. Schmitt again officiated and the sermon was delivered by the Very Rev. E. L. Hughes, O.P., Provincial of St. Albert Province.

Mother Mary Cleopha, O.P., attended the International Congress of Mothers General held in Rome, September 11-13.

Under the sponsorship of Dominican College, Players Incorporated from the Catholic University presented Shakespeare's *Love's Labor Lost* in Racine on September 30.

On October 5, the Thomist Association opened its new season of lectures in Racine. The course, which is held at St. Catherine's High School, is being conducted by the Rev. J. R. Aumann, O.P., St. Rose Priory, Dubuque, Iowa.

The community was saddened on October 8 by the death of Sister M. Kathleen Powers, O.P., who was a member of the General Council and head of the Music Department of Dominican College. R.I.P.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

On August 15, twenty-two Sisters assembled at the Motherhouse for the celebration of their Jubilee Day. Six Sisters: M. Victoria, M. Lamberta, M. Philomena, M. Carmelita, M. Veronica, M. Cesla, and M. Stephana, counted fifty years since their First Profession Day; while sixteen others thanked God for the many graces and blessings bestowed upon them during twenty-five years of professed religious life.

A Solemn High Mass was celebrated by Rev. Hubert F. Ward, O.P., assisted by clerics from St. Albert's College, Oakland, Calif. Father Ward also delivered a most appropriate sermon for the occasion.

Following the Mass, Rt. Rev. Msgr. R. O'Donnell of Oakland, California, as representative of His Excellency, Archbishop John J. Mitty of San Francisco, extended special personal greetings to each of the jubilarians in the name of His Excellency, and read a congratulatory letter from the Papal Delegate, extending the Papal Blessing to the jubilarians and to all present. Benediction of the Most Blessed Sacrament in the Convent Chapel concluded the morning festivities.

Mother Mary Pius, O.P., Prioress General, and Sister Mary Lawrence, O.P., Syndica General, represented our Congregation at the General Meeting of Religious Superiors, held at Notre Dame, Indiana, August 10-13.

Both the June and late August Retreats held at the Motherhouse this year were conducted by the Very Rev. Joseph J. Fulton, O.P., newly-elected Provincial of the Holy Name Province.

June 10 and August 19 were the two dates on which nine young ladies exchanged the black postulant's garb for the white of the holy habit of St. Dominic.

On June 21 and August 30, at the simple but impressive ceremony of First Profession, eleven Sisters received the black veil and pronounced their vows for one year.

Preceding the Profession Ceremony a Solemn High Mass was sung by Rev. Emmanuel Meussigang, O.F.M., and Rev. Urban Habig, O.F.M. Rev. Stanley Reilly of Los Altos, California, representative of His Excellency, Archbishop J. J. Mitty of San Francisco, presided at the ceremony, and delivered the sermon.

During the summer months, four of our senior Sisters passed to their eternal reward. They were Sisters M. Ludgera (June 2), M. Dorothea (June 26), M. Amanda, (July 1), and M. Gundisalva (August 1). R.I.P.

On Rosary Sunday, Rev. Paul Egli, O.P., former Canadian missionary to Japan, was named as chaplain to the Motherhouse community at Mission San Jose, California. Father Egli replaced Rev. George E. Bourque, O.P., also of the Canadian Province, who had faithfully served the Sisters for the past seven years.

On September 8 and 28 eleven new postulants entered the community.

Holy Cross Congregation, Amityville, New York

At Our Lady of Prouille Retreat House, Amityville, New York, a series of lay retreats has been scheduled. The Retreat Masters appointed in September to give these retreats are: Rev. Alfred J. Duffy, C.P., Rev. Bernadine Gorman, C.P., Rev. William B. O'Shaughnessy, S.J., Very Rev. Matthew Hanley, O.P., Rev. Joseph A. Manning, O.P., Rev. William Boyle, S.P.M., and Rev. Alexander Hoffman, C.P.

On September 1, the community celebrated its annual "Founders' Day" at Holy Trinity Parish Auditorium, Brooklyn, N. Y. The event fittingly commemorated the 99th anniversary of foundation in the diocese of Brooklyn. Rev. Mother M. Anselma, O.P., Prioress General, addressed the Sisters, encouraging them in their work for God and souls. Rev. Eugene J. Crawford, Spiritual Director, also gave an inspiring talk.

Very Rev. John E. Steinmuller, S.T.D., Pastor of St. Barbara's Church, Brooklyn, and Consultor of the Pontifical Biblical Commission and Msgr. Ermengildo Florit of Lateran University, Rome, Italy, addressed the Novitiate on September 30, speaking on Holy Scripture. The occasion was the commemoration of Bible Week.

On September 27, Mary Immaculate Hospital, Jamaica, N. Y., celebrated its Golden Anniversary.

Incarnation Parish, Bellaire, N. Y., which had opened its parochial school, conducted by the Sisters of Holy Cross Congregation, celebrated its Silver Jubilee during the week of November 9, beginning with a High Mass of Thanksgiving.

Good Shepherd Parish, Brooklyn, where the Sisters teach, also celebrated its Silver Jubilee on the feast of Christ the King.

On November 28, the community honored its Golden and Silver Jubilarians at Dominican Commercial Auditorium, Jamaica, N. Y.

Among the clergy visiting the Novitiate where 72 postulants and 72 novices

reside, were Rev. Vincent Donovan, O.P., Rev. Fathers Adrian, O.P., Augustine, O.P., Martin, O.P., Bartolo, O.P., and Jaima, O.P., missionaries from Puerto Rico en route to Holland.

Since the last issue of *Dominicana*, the community lost by death Sister M. Honorata, O.P. R.I.P.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

Mother M. Rosalia, O.P., and Sister M. Edith, O.P., attended the First National Congress for Religious of the United States held at Notre Dame, Indiana, August 9-13.

The Silver Jubilee of Sister M. Madeline, O.P., was commemorated at a Low Mass offered by His Excellency, the Most Rev. Floyd L. Begin, S.T.D., J.C.D., Auxiliary Bishop of Cleveland, at Our Lady of the Elms on August 30. The entire community was invited to the Motherhouse for this occasion and for the annual celebration of Homecoming Day.

On September 28, His Excellency, the Most Rev. Joseph Strebler, S.M.A., Vicar Apostolic of Lome, and Titular Bishop of Curubis, addressed the Sisters at the Motherhouse giving them an account of his labors in the missions of West Africa and the foundation of a community of native Sisters in his Diocese.

Sister M. Ignatia, O.P., departed this life on September 9. She is survived by her twin sister, Sister M. Villana, O.P. Funeral was held September 12 in the convent chapel. The Rev. Thomas Taylor, Chaplain, officiated, and the Rev. John C. Padva of St. Vincent's Parish, Akron, preached. Burial was in the Sisters' plot in Holy Cross Cemetery.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

Among recent distinguished visitors to the Motherhouse was Very Rev. Elio Gambari, S.M.M., member of the Sacred Congregation of Religious, Rome.

During August and October the Boston and Louisville Archdiocesan Teachers' Institutes were attended by the Sisters in those dioceses. The Sisters stationed in Nebraska and in Tennessee were present for the Omaha and Nashville Teachers' Institutes held in October. Sister Adrian Marie, Siena College, was speaker on the Nashville Panel Discussion, "Student Conduct at Catholic School Sponsored Activities."

During the summer months the following Sisters received degrees: Bachelor of Arts: Sisters Lucina, Henrica, Margaret Frances, Norberta, Rosemary, Tarcisius, Macaria, Mary Martin, Ceslaus, Inez and Marcelline; Sister Fides, M.S., Sister Annunciata, M.A.; Sister Adrian Marie, M.S.; Sisters Priscilla and Margarita, certificates in Theology; Sisters Patricia, Mary Grace, Magdalen, Mary Margaret, Marie Therese, Catharine Marie: Master of Arts in Religious Education from the Providence College Summer School of Sacred Theology.

At the beginning of the scholastic year, the Rev. J. B. Walsh, O.P., sang the High Mass of the Holy Ghost. The cap and gown ceremony of the Junior College was presided over by the Rev. J. B. Walsh, O.P. The Rev. Raymond Smith, O.P., addressed the group.

On September 10 the Sisters stationed in Lima, Ohio, had the first Mass in their new chapel. The Sisters chanted the High Mass sung by the Rev. Leonard Van Ackeren, O.S.B. Father Van Ackeren delivered a brief homily.

In mid-October the Rev. J. B. Walsh, O.P., chaplain of St. Catharine's, was

assigned to St. Peter's Priory, Memphis, Tennessee. Rev. R. A. Stone, O.P., was appointed to succeed Father Walsh.

On Sunday, September 28, His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, participated in the dedication of the new St. Bartholomew School, Chicago. The Rev. I. B. Holley, pastor, assisted His Eminence at the dedicatory ceremony. This new edifice contains thirteen classrooms for the faculty of twenty-two Sisters of St. Catharine and six lay instructors.

Sisters Alberta, Emily, Celeste Marie, and Mary Felix attended the Kentucky Association of Colleges, Secondary and Elementary Schools held in Lexington, Kentucky, on October 31 and November 1.

Present for the Nebraska Hospital Association and the Catholic Conference of Hospital Associations from November 13-14 held in Fremont, Nebraska, were Sisters Barbara and Paschala.

Since the last issue of *Dominicana* the following deaths occurred: Sister Ann Dolores Lynch, August 12, in the fifth year of her religious life; Sister Mary Richard O'Brien, September 9, in the forty-fifth year of her religious profession; and Sister Baptista Riley, September 18, in the fifty-sixth year of her holy calling. R.I.P.

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